THIRTY WAYS OF HEARING MASS

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THIRTY WAYS OF HEARING MASS

COMPILED BY

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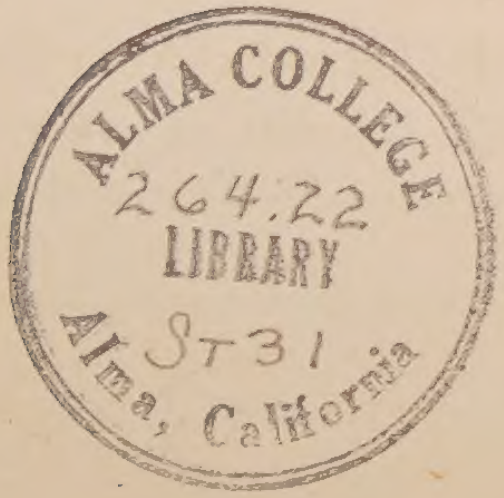

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NOTE.

This little Collection of Ways of Hearing Mass seems to the Author or Compiler almost to explain itself. Whatever he wished to say by way of devotional introduction has been incorporated as one of the thirty ways. Those who use a book do not always read the Preface.

G.S.

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I

MASS BY WAY OF SPIRITUAL READING

It is quite a lawful manner of hearing Mass to employ the time in Spiritual Reading, especially if our Reading has reference to the great mysteries therein celebrated. If ever the warning against haste usually given as to Spiritual Reading holds good, it would certainly do so at this holy time. And, of course, pauses should be made, to unite our intention with that of the priest at the more solemn moments.

✠

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

'The Mass,' says Cardinal Newman, 'is not a mere form of words : it is an action, the greatest action that can be on earth.' And hence it is quite possible to take an intelligent part in it, and to be present not only in body, but with heart and soul, without uttering so much as a single word. And it is a public act, the solemn liturgical act of worship on the part of God's church and its members, alone and unrivalled, so that the saying is indeed a true one that 'it is the Mass that matters.' It is the sunshine of this world of ours, as far as the supernatural life goes. The true Sun of Justice reaches his meridian splendour, in our daily lives, when this great action

is consummated. So that to leave out this from the multitude of our duties and pleasures is to leave out their centre and their best support. Other centres we may find for our day, but never another like this.

Somtimes the Mass is called a Mystery, or perhaps the Holy Mysteries. And so it is. It is not that it is impossible to know anything about it, but it is because God's truth about it, even as it is gradually revealed to those who hunger and thirst for this knowledge, still leaves more behind the veil, grandeurs untold that defy our weak minds to fully fathom; it is because it signifies realities that heaven only will reveal to our minds; it is because God's presence is as mystic as it is real, surpassing our comprehension, and leaving us to the exercise of implicit faith in His Divine Word.

The great act that takes place before us is a sacrifice, the only valid efficacious one, identical with the Sacrifice of the Cross, whereby in the midst of the years Jesus Christ redeemed both those before it and those to come after it. Sacrifice is the highest act of worship, both in the order of nature and the order of grace. It was therefore a necessity from the beginning. The Law of Moses had its minutely prescribed system of sacrifices. The Law of Nature had its own, kept pure or adulterated according to the play of passion and weakness upon human nature. And all these were summed up by the Sacrifice of Calvary, and this is identical with the sacrifice of the Mass; so Our Lord is High Priest both according to Moses and also according to the Order of Melchisedech. Henceforth

there can be no other sacrifice, and if these two were not identical there could be no Mass at all.

It follows from this that there is a very close union between one Mass and another. There is one High Priest for them all, Jesus Christ, who is called by Tertullian : the 'Universal Priest of His Father.' There is one Victim also, the Lamb of God, offered on thousands of altars with an oblation which is really never interrupted on his part. But just as the manner of the offering in the Mass differs from that on the Cross, being there in a bloody and here in an unbloody manner, so with a somewhat parallel difference the manner of offering contains a host of minor differences between one Mass and another. Jesus Christ is ever the same, but the Minister whom He associates with himself in the Priesthood is different as often as the time and place are different, and his ministerial sacrificial act is different, and the portion specially affected of that Universal Church which always offers the Mass is different, according to the question, who is it that is there physically present, and who is it that has caused the Mass to be offered then and there. As the same sunlight falls on a myriad spots, so does the same Divine Power act on a myriad altars in the world. Yet it is something like the sun and the sunshine.

This doctrine about the identity of the Sacrifice of Calvary and of the Altar shows how being such a reality, the Mass is also in a most special sense a Memorial. It is the solemn remembrance of Jesus, ordered at the Last Supper to be made, and never interrupted so long as He

has a disciple on earth. It is a Memorial of His whole life on earth, which is here mystically renewed. It calls to mind the Incarnation and the Infant Birth. It reminds us of the Thirty Years of Hidden Life, hidden as Our Lord is even more effectually in the Holy Host. It brings back the Last Supper which suggests in advance the First Mass. It renews the Sacred Passion and Cross. It renews, albeit mystically, the death of Jesus which cannot really be repeated for Our Ever Living Risen Lord. It is expressly called a remembrance of 'His glorious resurrection from the dead and His admirable ascension into heaven.' It is the abiding keepsake that never wears out, and never shall to the end of the world: 'He hath made a memorial of his wonderful works, being a merciful and gracious Lord: He hath given food to them that fear Him.' (Ps. cx. 4.)

There are, of course, very important distinctions between the Cross and the Altar which we cannot overlook. The great Act on Calvary was carried out with the shedding of blood, and an absolute human death separating body and soul, whereas there is no real blood-shedding or death in the Mass, but only a mystical representation of them. High Priest and Victim were visible on Calvary: on the Altar they are hidden under the appearance of bread and wine. And again, the Act of Redemption on the Cross was infinitely meritorious and superabundantly satisfactory, whereas in the Mass as there can be no new merits or satisfaction, the function of the Mass is to apply the merit and satisfaction of Our Lord to the souls of men, as day

follows day. 'The work of our redemption,' says Holy Church, 'is carried out.' So in this way it is its providential complement and means of operating upon us. Better for us to have the Holy Mass every day in our midst with its graces falling on us like gentle dew than to have one day's vision of Calvary. Better for us to be visited by the Redeemer in His humble hidden way in Host and Chalice than to see the sun darkened and nature in commotion at the death of Our Saviour. Better for us to correspond with the Redemption brought into our daily lives by this providential extension, than to long for what passed once before men's eyes and found few around in becoming dispositions to profit by the sight.

And in very truth to the mind enlightened by Faith the scene round the altar is one of entrancing splendour and charm. The heavens are opened, and Jesus Christ the Second Person of the Blessed Trinity in very truth descends upon the altar, though still ever standing before His Eternal Father in His Glory, making intercession for us. This Miracle is the Sublime Work of the Holy Ghost. Looked at from this point of view all the altars are but one altar; and the heavens being opened myriads of angels are gathered around, worshipping with intensest reverence, love, and adoration, and saints in their glorious ranks draw near to represent the Church Triumphant: 'Ye are come to Mount Sion, and to the city of the Living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the spirits of the just made perfect, and to Jesus the Mediator

of the New Testament, and to the sprinkling of blood that speaketh better than that of Abel.' And all this heavenly gathering touches the earth just where the Sacred Host and the Holy Chalice lie on the corporal. The priest is at the altar, whoever he may be—at that solemn moment, his personality matters not, he acts in the name of Jesus Christ. And from far and near the crowds of the Church Militant are collected round the altar. The great ones of the earth may be there, if so be they have faith, casting down their coronets or their honours before the King of Kings—the humble religious learning from Him who gave up all for them, to give up all for Him faithfully to the end—the mass of struggling, tried, storm-tossed humanity, with their wants and their crosses, one with sickness, another with poverty, another with grief, another with loneliness, another alas! with sin—all called to fight in the Militant Church, and only able to do so with success, united to the Great Captain, who as a great Conqueror overcame the devil and the world and sin, and gives strength and light to those who follow Him. And then under the altar is another Church—that which has passed away from earth and not yet entered into its own—the Church Suffering, and the Mass is for them too. The merits of Jesus go down into the depths of Purgatory and strike off the fetters, and as the officiating minister pleads that those holy souls may have a place of refreshment, light, and peace—we realise how it is the Mass that binds the whole Church together, and makes it all one Communion of Saints.

One reason for the manifold ancient sacrifices was the manifold debt which human nature, in its striving to worship God, had to acknowledge as due to Him from his creatures. There was the debt of adoration for his Supreme Majesty, the debt of satisfaction for misdeeds and failures to please Him, the debt of gratitude or thanksgiving for benefits received, and the debt of suppliant prayer for His help and favour for one and all. The Jewish Law provided for all these, and had offerings to match them. There was the Holocaust or Whole Burnt Offering as an acknowledgment of God's rule and mastership; there was the Thankoffering of Gratitude for some benefit in particular, or God's gifts in general; there was the Sin Offering to appease the offended Lawgiver whose Commandments had been broken; and there was the Peace Offering pleading not for peace only, but for all those good things that could only come as gifts from the Father of all. But, though Jesus Christ by His coming has absorbed in Himself all these types and shadows of what was to come, man's debts to his Creator remain what they were, as essential and unavoidable as ever. So Our Saviour assumes them all on to Himself, and making Himself the one all-sufficient offering to God, makes His Sacrifice the great means of discharging these debts, one magnificent Victim to pay four obligations. And so it comes to pass that the Holy Mass is the true and adequate acknowledgment of God's Supremacy, the Eucharist of Thanksgiving for all that He has done for us, the Victim of Propitiation blotting out our offences and those of

as many as apply its fruits to themselves, and the all-powerful Pleader to win what we need for body and for soul, for each individual person and for all the great family of God, without shutting out any member of it. These then are the Four Ends of the great Sacrifice, and so important are they that there are those who advise us to spend the time of Mass in a conscious effort at using the Mass to discharge these obligations to God one by one.

But we are by no means limited to that. The Mass binds us all round the throne of God united in one great act of worship, but it leaves a remarkable width of scope to the worshipper. To quote Newman again, 'There is the gentleman with his missal, the old woman with her beads, the pious maiden with her crucifix, the child with its pictures.' Because it is so universal, therefore is it so tolerant—because it embraces so many notes, therefore is it such a chorus of harmony. It is in place in the tiny oratory or in the arched basilica, it is offered in the soldier's camp or the cabin of the ship, in the underground catacomb, in the hiding place of the persecuted, in the mediæval abbey, in the modern cathedral, and it is always the same Mass. It can be offered before the morning light has come, or after the midday sun has turned towards the West. You can go into an empty church on a working day and have it all to yourself with one Minister at the altar and one little boy to say Amen to his prayers, and the whole Mass is there. You can make it the sum and centre of your Holiday Celebration, with a Prelate, Successor of the Apostles, dis-

pensing the mysteries, and a spacious cathedral for temple, and a throng of the faithful for Congregation, and all the Fine Arts drawn into the service of that great drama, which is a representation and a reality in one impression which will 'dissolve me into ecstasies and bring all heaven before my eyes.'

The practical thing for our present life is that from the Sacrifice of the Altar we learn the spirit of sacrifice. It is in very truth a great Banquet, but the Bread of Angels which is here our Food must make us strong to do our work and bear our burden. It is meant to transform the life of the Christian into the Life of His Saviour and Model.

'O Sacred Banquet, in which Christ is received, the Memory of His Passion is recalled, the mind is filled with grace, and a Pledge of the Glory to come is bestowed upon us.'

ORDINARY OF THE MASS

The Priest begins at the foot of the Altar

In Nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

Ant. Introibo ad altare Dei.

M. Ad Deum qui lætificat juventutem meam.

In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Ant. I will go unto the altar of God.

R. To God who giveth joy to my youth.

*Psalm xlii.**

Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

Judge Me O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

M. Quia tu es Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

R. For thou, O God, art my strength: why hast thou cast me off? and why do I go sorrowful, whilst the enemy afflicteth me?

S. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

P. Send forth thy light and thy truth: they have conducted me and brought me unto thy holy hill, and into thy tabernacles.

M. Et introibo ad

R. And I will go

altare Dei; ad Deum qui lætificat juventutem meam.

S. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es anima mea? et quare conturbas me?

M. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

S. Gloria Patri, et Filio, et Spiritui Sancto.

M. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Ant. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

V. ✠ Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

unto the altar of God: to God who giveth joy to my youth.

P. I will praise thee on the harp, O God, my God, why art thou sorrowful, O my soul? and why dost thou disquiet me?

R. Trust in God, for I will still give praise to him: the salvation of my countenance, and my God.

P. Glory be to the Father, and to the Son and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Ant. I will go unto the altar of God.

R. To God who giveth joy to my youth.

V. ✠ Our help is in the name of the Lord.

R. Who hath made heaven and earth.

The Priest makes the confession.

Confiteor Deo omnipotenti, &c.

I confess to Almighty God, &c.

M. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

S. Amen.

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis et tibi pater : quia peccavi nimis cogitatione, verbo, et opere : mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos et te pater, orare pro me ad Dominum Deum nostrum.

S. Misereatur vestri omnipotens Deus, et dimissis peccatis ves-

R. May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

P. Amen.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly in thought, in word, and in deed : through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, father, to pray to the Lord our God for me.

P. May Almighty God have mercy upon you, forgive you your

ris, perducat vos ad itam æternam.
R. Amen.
S. ✠ Indulgentiam, bsolutionem, et re- nissionem peccatorum ostrorum, tribuat no- is omnipotens et mis- ricors Dominus.
R. Amen.
V. Deus tu conver- us vivificabis nos.

R. Et plebs tua læt- bitur in te.
V. Ostende nobis Domine misericordiam uam.
R. Et salutare tuum la nobis.
V. Domine exaudi rationem meam.
R. Et clamor meus d te veniat.
V. Dominus vobis- um.
R. Et cum spiritu uo.

sins, and bring you to life everlasting.
R. Amen.
P. ✠ May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.
V. Thou wilt turn again, O God, and quicken us.
R. And thy people shall rejoice in thee.
V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

The Priest, going up to the Altar, says in secret:

Aufer a nobis, quæ- umus Domine, iniqui- ates nostras: ut ad Sancta sanctorum pur-

Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy

is mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

Oramus te Domine, per merita Sanctorum tuorum, quorum reliquiæ hic sunt, et omnium Sanctorum : ut indulgere digneris omnia peccata mea. Amen.

We beseech thee, O Lord, by the merits of thy saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive all my sins. Amen.

At High Mass, the Priest incenses the Altar, and then reads the INTROIT. *After the Introit:*

Kyrie eleison.	Lord have mercy upon us.
M. Kyrie eleison.	Lord have mercy upon us.
S. Kyrie eleison	Lord have mercy upon us.
M. Christe eleison	Christ have mercy upon us.
S. Christe eleison	Christ have mercy upon us.
M. Christe eleison	Christ have mercy upon us.
S. Kyrie eleison.	Lord have mercy upon us.
M. Kyrie eleison.	Lord have mercy upon us.
S. Kyrie eleison.	Lord have mercy upon us.

GLORIA IN EXCELSIS

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe: Domine Deus, Agnus Dei, Filius Patris: qui tollis peccata mundi, miserere nobis: qui tollis peccata mundi, suscipe deprecationem nostram: qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus: Tu solus Dominus: Tu solus altissimus, Jesu Christe, cum Sancto ✠ Spiritu, in gloria Dei Patris. Amen.

Glory to God in the highest, and on earth peace to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father Almighty, O Lord Jesus Christ, the only begotten Son; O Lord God, Lamb of God, Son of the Father who takest away the sins of the world, have mercy on us; thou who takest away the sins of the world, receive our prayers; thou who sittest at the right hand of the Father, have mercy on us. For thou alone art holy; Thou alone art Lord; Thou alone, O Jesus Christ, together with the Holy ✠ Ghost, are most high, in the glory of God the Father. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

Then follow the COLLECTS, EPISTLE, *and* GRADUAL

At the end of the first and the last Collect:

R. Amen.

At the end of the EPISTLE

R. Deo gratias.

Before the GOSPEL

Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Dominus sit in corde meo et in labiis meis: ut digne et competenter annuntiem Evangelium suum.

Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal; and vouchsafe, through thy gracious mercy, so to purify me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen

May the Lord be in my heart, and on my lips, that I may worthily and in a becoming manner, announce his Gospel.

At High Mass

Ut supra.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Ut supra.

V. The Lord be with you.

R. And with thy spirit.

S. Sequentia (vel initium) sancti ✠ Evangelii secundum, &c.

R. Gloria tibi Domine.

P. The continuation (or beginning) of the holy ✠ Gospel according to, &c.

R. Glory be to thee, O Lord.

Then follows the GOSPEL

At the end of the GOSPEL :

R. Laus tibi Christe.

R. Praise be to thee, O Christ.

THE NICENE CREED

Credo in unum Deum Patrem omnipotentem, factorem cœli et terræ visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum : et ex Patre natum ante omnia sæcula. Deum de Deo, Lumen de Lumine, Deum verum de Deo vero : genitum non factum, consubstantialem Patri : per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. *Et incarnatus

I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God; born of the Father before all ages. God of God; Light of Light; true God of true God; begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation came down from heaven ; and was incarnate by the Holy Ghost of the

est de Spiritu Sancto, ex Maria Virgine : ET HOMO FACTUS EST. Crucifixus etiam pro nobis : sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die secundum Scripturas : et ascendit in cœlum : sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos : cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit : qui cum Patre et Filio simul adoratur, et conglorificatur : qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum : et expecto resurrectionem mortuorum, et ✠ vitam venturi sæculi. Amen.

Virgin Mary; AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day he rose again according to the Scriptures : he ascended into heaven, and sitteth at the right hand of the Father. And he shall come again with glory to judge both the living and the dead, of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son; who, together with the Father and the Son, is adored and glorified; who spake by the Prophets. And in one holy Catholic and Apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and ✠ the life of the world to come. Amen.

V. Dominus vobisvum.

R. Et cum spiritu tuo.

Oremus.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

The Priest reads the OFFERTORY, *and taking the Paten with the Host, says:*

Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

Accept, O holy Father, Almighty and eternal God, this unspotted Host, which I thy unworthy servant offer unto thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, living and dead; that it may avail both me and them into life everlasting. Amen.

When the Wine and Water are put into the Chalice:

Deus, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus

O God, who in creating human nature, didst wonderfully dignify it, and hast still more wonderfully re-

aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia sæcula sæculorum. Amen.

formed it; grant, that by the mystery of this water and wine, we may be made partakers of the divinity of Him, who vouchsafed to become partaker of our humanity, Jesus Christ thy Son, our Lord; who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. Amen.

Offering up the Chalice:

Offerimus tibi Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

We offer unto thee, O Lord, the chalice of salvation, beseeching thy clemency, that in the sight of thy divine Majesty it may ascend with the odour of sweetness for our salvation, and for that of the whole world. Amen.

Bowing down:

In spiritu humilitatis, et in animo contrito suscipiamur a te Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie,

In the spirit of humility and with a contrite heart, let us be received by thee, O Lord; and grant, that the sacrifice which we

ut placeat tibi, Domine Deus.

this day offer in thy sight, may be pleasing to thee, O Lord God.

Blessing the Bread and Wine:

Veni sanctificator, omnipotens æterne Deus: et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O Almighty and eternal God, the sanctifier, and bless this sacrifice, prepared for thy holy name.

At High Mass, he blesses the Incense:

Per intercessionem beati Michaelis Archangeli stantis a dexteris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

May the Lord, by the intercession of blessed Michael the Archangel standing at the right hand of the altar of incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odour of sweetness. Through Christ our Lord. Amen.

Incensing the Bread and Wine:

Incensum istud a te benedictum, ascendat ad te Domine, et descendat super nos misericordia tua.

May this incense which thou hast blessed, O Lord, ascend unto thee, and may thy mercy descend upon us.

Incensing the Altar: Psalm cxl

Dirigatur Domine oratio mea, sicut in-

Let my prayer, O Lord, ascend like in-

censum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone Domine, custodiam ori meo, et ostium circumstantiæ labiis meis: ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

cense in thy sight: and let the lifting up of my hands be as an evening sacrifice. Set a watch, O Lord, over my mouth, and a door around my lips, that my heart may not incline to evil words to seek excuses for my sins.

Giving the Censer to the Deacon:

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ charitatis. Amen.

May the Lord enkindle within us the fire of his love, and the flame of everlasting charity. Amen.

Washing his fingers: Psalm xxv

Lavabo inter innocentes manus meas: et circumdabo altare tuum Domine.

Ut audiam vocem laudis: et énarrem universa mirabilia tua.

Domine dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

Ne perdas cum impiis animam meam, et

I will wash my hands among the innocent: and will encompass thy altar, O Lord.

That I may hear the voice of praise, and tell of all thy wondrous works.

I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth.

Take not away my soul with the wicked,

cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te Domine.

Gloria Patri, &c.

nor my life with bloody men.

In whose hands are iniquities; their right hand is filled with gifts.

As for me, I have walked in my innocence: redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

Glory be to the Father, &c.

Bowing before the middle of the Altar:

Suscipe sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis

Receive, O holy Trinity, this oblation which we make to thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honour of blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of these and of all the Saints; that it may be available to their honour, and to our salvation: and may they

intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominus nostrum. Amen.

vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Turning towards the People:

Orate fratres : ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

M. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam Nominis Sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, to our benefit, and that of all his holy Church.

The Priest then recites the SECRETS : *which being finished, he says in an audible voice:*

Per omnia sæcula sæculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have raised them to the Lord.

V. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

THE PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus. *Per Christum Dominum nostrum: per quem Majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God. *Through Christ our Lord, through whom the Angels praise thy Majesty, the Dominations adore, the Powers tremble. The Heavens, the heavenly Virtues, and the blessed Seraphim, with common jubilee do glorify thee. Together with whom we beseech thee, that thou wouldst command our voices also to be admitted, with suppliant confession, saying:

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth.

Holy, Holy, Holy.
Lord God of Sabaoth.

Pleni sunt cœli et terra gloria tua.

Hosanna in excelsis.

Benedictus qui venit in nomine Domini.

Hosanna in excelsis.

Heaven and earth are full of thy glory.

Hosanna in the highest.

Blessed is he that cometh in the name of the Lord.

Hosanna in the highest.

THE CANON OF THE MASS

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta catholica : quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque Catholicæ et Apostolicæ Fidei cultoribus.

We therefore humbly pray and beeseech thee, most merciful Father, through Jesus Christ thy Son our Lord, that thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these holy ✠ unspotted sacrifices, which we offer thee in the first place, for thy holy Catholic Church, to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world; together with thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

COMMEMORATION OF THE LIVING

Memento Domine famulorum famularumque tuarum N. et N.

Be mindful, O Lord, of thy servants, men and women, N. and N.

Here special mention is made of those for whom he intends to pray:

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis, et incolumitatis suæ: tibique reddunt vota sua, æterno Deo, vivo et vero.

And of all here present, whose faith and devotion are known unto thee, for whom we offer, or who offer up to thee this sacrifice of praise for themselves, their families, and friends, for the redemption of their souls, and for the hope of their salvation; and who pay their vows to thee, the eternal, living, and true God.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi,

Communicating with and honouring in the first place, the memory of the glorious and ever Virgin Mary, Mother of God and of our Lord Jesus Christ; as also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip,

Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Bartholomew, Matthew, Simon and Thaddæus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints; by whose merits and prayers, grant that in all things we may be defended by the help of thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the Oblation:

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

We therefore beseech thee, O Lord, graciously to accept this oblation of our service, as also of thy whole family; dispose our days in thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of thine elect. Through Christ our Lord. Amen.

Quam oblationem tu Deus in omnibus, quæ-

Which oblation do thou, O God, vouch-

sumus benedictam, ✠ adscriptam, ✠ ratam, ✠ rationabilem, ✠ acceptabilemque ✠ facere digneris: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

safe in all things to bless, ✠ to approve, ✠ to ratify, ✠ to make reasonable ✠ and acceptable ✠; that it may become to us the Body and Blood of thy most beloved Son Jesus Christ our Lord.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes: HOC EST ENIM CORPUS MEUM.

Who, the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, to thee, O God, his Almighty Father, giving thanks to thee, he blessed it, brake it, and gave it to his disciples, saying: Take and eat ye all of this; FOR THIS IS MY BODY.

After pronouncing the Words of Consecration, the Priest kneeling, adores the sacred Host, and rising, elevates it.

Simili modo postquam cœnatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens bene-

In like manner, after he had supped, taking also this excellent Chalice into his holy and venerable hands, again giving thanks to thee, he blessed it, and gave

dixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes: HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Hæc quotiescumque feceritis, in mei memoriam facietis.

it to his disciples, saying: Take and drink ye all of this; FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS.

As often as ye do these things, ye shall do them in remembrance of me.

Kneeling, he adores, and rising, elevates the Chalice

Unde et memores Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ Majestati tuæ de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam, Panem sanctum vitæ æternæ,

Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, his resurrection from hell, and his glorious ascension into heaven, offer unto thy most excellent Majesty, of thy gifts bestowed upon us, a pure Host, a holy Host, an unspotted Host, the holy Bread of eternal

et Calicem salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

life, and the Chalice of everlasting salvation.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wast graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy high priest Melchisedech offered unto thee, a holy sacrifice, a spotless victim.

Supplices te rogamus, omnipotens Deus: jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem ✠ sumpserimus, omni ✠ benedictione cœlesti et gratia repleamur. Per eumdem Christum Dominum nostrum.

Amen.

We humbly beseech thee, Almighty God, command these things to be carried by the hands of thy holy angel to thy altar on high, in the sight of thy divine Majesty, that as many as, by participation at this altar, shall receive the most sacred Body and Blood ✠ of thy Son, may be filled with all heavenly benediction ✠ and grace. Through the same Christ our Lord. Amen.

COMMEMORATION OF THE DEAD

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of thy servants N. and N. who are gone before us with the sign of faith, and sleep in the sleep of peace.

Here special mention is made of those for whom he intends to pray:

Ipsis Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas deprecamur. Per eumdem Christum Dominum nostrum. Amen.

To these, O Lord, and to all who rest in Christ, grant, we beseech thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

Striking his breast:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Per-

And to us sinners, thy servants, trusting in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy,

petua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis : intra quorum nos consortium, non æstimator meriti, sed veniæ quæsumus largitor admitte. Per Christum Dominum nostrum.

Agnes, Cecilia, Anastasia, and with all thy Saints : into whose company we beseech thee to admit us, not considering our merit, but bountifully forgiving our offences. Through Christ our Lord.

Per quem hæc omnia, Domine, semper bona creas, ✠ sanctificas, ✠ vivificas, ✠ benedicis, et præstas nobis. Per ✠ ipsum, et cum ✠ ipso, et in ✠ ipso, est tibi Deo ✠ Patri omnipotenti, in ✠ unitate Spiritus Sancti, omnis honor et gloria.

By whom, O Lord, thou dost always create, ✠ sanctify, ✠ quicken, ✠ bless, and give us all these good things. Through ✠ him, and with ✠ him, and in ✠ him, is to thee, God the Father ✠ Almighty, in the unity of the Holy ✠ Ghost, all honour and glory.

S. Per omnia sæcula sæculorum.

P. For ever and ever.

R. Amen.

Oremus.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere :

Let us pray.

Instructed by thy saving precepts, and following thy divine institution, we presume to say :

Pater noster, qui es in cœlis, sanctificetur nomen tuum : adven-

Our Father, who art in heaven, hallowed be thy name; thy king-

iat regnum tuum : fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie : et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

S. Amen.

dom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

R. But deliver us from evil.

P. Amen.

Libera nos, quæsumus Domine, ab omnibus malis præteritis, præsentibus et futuris : et intercedente beata et gloriosa semper Virgine Dei genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea et omnibus Sanctis, da propitius pacem in diebus nostris : ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come : and by the intercession of the blessed and glorious ever Virgin Mary, Mother of God, together with thy blessed Apostles Peter and Paul, and Andrew, and all the Saints, mercifully grant peace in our days : that by the assistance of thy mercy, we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ thy Son our Lord, who

regnat in unitate Spiritus Sancti Deus.

with thee, in the unity of the Holy Ghost liveth and reigneth God.

S. Per omnia sæcula sæculorum.

P. World without end.

R. Amen.

R. Amen.

S. Pax Domini sit semper vobiscum.

P. May the peace of the Lord be always with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

He puts a particle of the Host into the Chalice:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

May this mixture, and consecration of the Body and Blood of our Lord Jesus Christ, be to us that receive it effectual to eternal life. Amen.

He strikes his breast three times:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, grant us peace.

In Masses for the Dead is said twice, Give them rest, *and lastly* Give them eternal rest, *and the following prayer is omitted:*

Domine Jesu Christe qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

O Lord Jesus Christ, who saidst to thy Apostles, Peace I leave with you, my peace I give unto you: regard not my sins, but the faith of thy Church, and vouchsafe to it that peace and unity which is agreeable to thy will. Who livest and reignest God, for ever and ever. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et

O Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost hast by thy death given life to the world; deliver me by this thy most sacred Body and Blood from all my iniquities, and from all evils; make me always adhere to thy commandments, and never suffer me to be separated from thee.

Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Who with the same God the Father and Holy Ghost, livest and reignest God, for ever and ever. Amen.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Let not the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through thy goodness may it be to me a safeguard and remedy both to soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God, for ever and ever. Amen.

Taking the Host in his hands:

Panem cœlestem accipiam, et nomen Domini invocabo.

I will take the bread of heaven, and I will call upon the name of the Lord.

Striking his breast, he says three times:

Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Receiving reverently both parts of the Host:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the Body of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

Taking the Chalice:

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What shall I render unto the Lord for all that he hath rendered unto me? I will take the Chalice of salvation, and I will call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from my enemies.

Receiving the Blood of our Saviour:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the Blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

Those who are to communicate go up to the Sanctuary at the DOMINE, NON SUM DIGNUS, *when the bell rings: the Acolyte spreads a cloth before them, and says the* CONFITEOR. *Then the Priest, turning to the communicants, pronounces the* ABSOLUTION, *and elevating a particle of the Blessed Sacrament, says:*

Ecce Agnus Dei, ecce qui tollit peccata mundi.

Behold the Lamb of God, behold him who taketh away the sins of the world.

He repeats three times, DOMINE, NON SUM DIGNUS, &c.; *and then administers the Holy Communion, saying to each:*

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

May the Body of our Lord Jesus Christ preserve thy soul to everlasting life. Amen.

Taking the first Ablution:

Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali, fiat nobis remedium sempiternum.

What we have taken with our mouth, O Lord, may we receive with a pure mind; and of a temporal gift, may it become to us an eternal remedy.

Taking the second Ablution:

Corpus tuum Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis: et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

May thy body, O Lord, which I have received, and thy blood which I have drunk, cleave to my bowels: and grant that no stain of sin may remain in me, who have been refreshed with pure and holy Sacraments. Who livest and reignest for ever and ever. Amen.

He reads the COMMUNION :

Dominus vobiscum.	The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.

He then reads the POST-COMMUNION :

S. Ite, missa est : *vel* Benedicamus Domino.*	*P.* Go, the Mass is ended : *or* Let us bless the Lord.*
R. Deo gratias.	*R.* Thanks be to God.

Bowing before the Altar:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, et præsta : ut sacrificium, quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.	Let the performance of my homage be pleasing to thee, O holy Trinity ; and grant that the sacrifice which I, though unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and may through thy mercy, be a propitiation for me, and for all those for whom it has been offered. Through Christ our Lord. Amen.

Turning towards the People:

Benedicat vos omni-	May Almighty God,

potens Deus, Pater, et Filius ✠, et Spiritus Sanctus.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

S. Initium sancti ✠ Evangelii secundum Joannem.

R. Gloria tibi Domine.

the Father, Son, ✠ and Holy Ghost, bless you.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

P. The beginning of the holy ✠ gospel according to St John.

R. Glory be to thee, O Lord.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt : et sine ipso factum est nihil quod factum est : in ipso vita erat, et vita erat lux hominum : et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made : in him was life, and the life was the light of men : and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that

lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus : qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST*, et habitavit in nobis : et videmus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God; to those who believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us, and we beheld his glory, the glory as it were of the Only begotten of the Father, full of grace and truth.

R. Deo gratias.

R. Thanks be to God.

* Here all kneel.

III

MASS FOR THE SOULS IN PURGATORY

At the Introit

Requiem æternam dona eis, Domine; et lux perpetua luceat eis.—*Ps.* 64. Te decet hymnus, Deus, in Sion; et tibi reddetur votum in Jerusalem. Exaudi orationem meam: ad te omnis caro veniet. Requiem, etc.

Eternal rest give unto them, O Lord; and let perpetual light shine upon them.—*Ps.* To Thee is due a hymn, O God, in Sion; and to Thee shall a vow be paid in Jerusalem. O hear my prayer: to Thee shall all flesh come. Eternal, etc.

At the Kyrie Eleison

O God, whose property it is always to have mercy and to spare, we humbly present our prayers to Thee in behalf of the souls which Thou hast called out of the world; beseeching Thee, not to deliver them into the hands of the enemy, nor to forget them for ever; but command them to be received by the holy Angels, and to be carried into Paradise; that as they believed and hoped in Thee, they may be delivered from the pains of Purgatory, and inherit everlasting life: through Jesus Christ our Lord.

At the COLLECT

For Bishops or Priests

O God, by whose favour Thy servants were raised to the dignity of bishops (or priests), and thus honoured with the apostolic functions: grant, we beseech Thee, that they may be admitted to the eternal fellowship of Thy Apostles in heaven: through Jesus Christ our Lord.

For Brethren, Friends, and Benefactors

O God, the author of mercy, and lover of the salvation of mankind, we address Thy clemency in behalf of our brethren, relations, and benefactors, who are departed this life, that by the intercession of Blessed Mary, ever a Virgin, and of all Thy Saints, Thou wouldst receive them into the enjoyment of eternal happiness: through Jesus Christ our Lord.

For all the Faithful Departed

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of their sins: that, through the help of pious supplications, they may obtain the pardon they have always desired: who livest, &c.

At the EPISTLE

Brethren: We will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus, will

God bring with Him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord Himself shall come down from Heaven with commandment: and with the voice of an Archangel, and with the trumpet of God: and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words. 1 Thess. iv. 12-17.

If the Priest reads the 'Dies Iræ,' *or when it is being sung in the solemn Requiem Mass, say the following*

Invocation of the Most Holy Trinity for the Souls in Purgatory

O God of all goodness, Father of mercies, who, at the prayers and fasting of Thy faithful people, didst vouchsafe to send Thy angels to break asunder the fetters of Thy holy apostle Peter, and to open the door of his prison; hear also on this day the prayers and supplications of Thy Church, and send Thy angels to the souls for whom we pray, that, the doors of their prison being opened wide, they may be happily received into the bosom of Thy mercy. Pater, Ave, Gloria.

O Son of God, Saviour of souls, who didst refresh the three children in the burning fiery furnace, pour down upon the souls that cry to Thee from the flames, Thy heavenly dew. Thy precious Blood alone can quench the flames of

Purgatory; oh let it now flow down upon those suffering souls, and do Thou, O Lord, have mercy upon them. Pater, Ave, Gloria.

O Spirit of love, have compassion on the cruel torment which these souls endure, that are filled with the purest charity, and, aspiring without ceasing towards their God, cry aloud in their distress, 'I thirst: I thirst after my God!' and yet cannot attain unto the object of their love, nor receive the least drop of that torrent of pure delights. O Holy Spirit, grant that, having felt the fiercest pangs of love, they may taste its heavenly delights in a blessed eternity. Amen. Pater, Ave, Gloria.

At the Gospel

At that time: Martha said to Jesus: Lord, if Thou hadst been here, my brother had not died. But now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her: Thy brother shall rise again. Martha saith to Him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life; he that believeth in Me, although he be dead, shall live. And every one that liveth, and believeth in Me, shall not die for ever. Believest thou this? She saith to Him: Yea, Lord, I have believed that Thou art Christ, the Son of the living God, who art come into this world. John xi. 21-28.

At the Offertory

O God of love, Father of our Lord Jesus Christ! behold on this altar the great Sacrifice of the

Body and Blood of Thy Son, representing that of His most holy Death and bitter Passion, which He, the great High Priest, offered Thee once on Calvary. In consideration of this holocaust of sweet odour, do Thou look in Thy Infinite mercy upon the souls in Purgatory, and free them from the chains which yet bind them and prevent them from taking their flight to love and praise Thee eternally in Heaven. Together with the sorrows of Thy divine Son, I likewise offer Thee those of His blessed Mother, whose soul was transfixed at the foot of her Son's Cross : for the lance which pierced the Side and Heart of Jesus, Thine adorable Son, pierced likewise the soul and heart of Mary, according to Simeon's prophecy, and made her the Queen of Martyrs. Behold then, O heavenly Father! the disfigured countenance of Thy Son on the Cross, and the heart of his Mother which was transfixed at the foot of this same Cross; and by the merits of all the sufferings of that Son and that Mother, grant eternal repose to the souls of Purgatory.

At the SECRETS

For Deceased Parents

O God, who hast commanded us to honour our father and mother, have compassion, in Thy mercy, on the souls of my father and mother; forgive them their sins, and grant that I may see them in the joy of eternal brightness. Through Christ our Lord. Amen.

For Friends and Benefactors

O Eternal God, who, besides the general precept of charity, has commanded a particular

respect to parents, kindred, and benefactors; grant, we beseech Thee, that, as they were the instruments by which Thy providence bestowed on us our birth, education, and innumerable other blessings, so our prayers may be the means to obtain for them a speedy release from their excessive sufferings, and free admittance to Thine infinite joys. Through Jesus, &c.

On the Anniversary of a Person's Death

O God, the Lord of mercy and pardon, grant to the soul of Thy servant N. . . . , the anniversary of whose death we commemorate, the place of refreshment, the blessedness of rest, and the brightness of light. Through Christ our Lord. Amen.

The CANON

(St Gertrude)

O most merciful Father, look down, we beseech Thee, from Thy throne in Heaven upon the poor suffering souls in Purgatory. Behold the dreadful tortures in which they are being so painfully purified; let their tears and sighs touch Thy Heart, and graciously hear the prayers and entreaties with which they incessantly cry to Thee for mercy, and pardon their debts. O most tender Father, think of the chastisement which Thy Son underwent for them; think of the Blood which He shed in such abundance for them; think of that most agonising death which He endured and have mercy upon them. I offer Thee the most holy life and actions of Thy well-beloved Son, in satisfaction for all the sins which they have ever committed; His burning zeal for Thy

glory, for all their negligences. For all the good works they have left undone, I offer Thee the superabundance of His merits; for their every offence against Thy Divine Majesty, I offer Thee the infinite pleasure which He gave Thee. Finally, I offer Thee for all the chastisements which they still have to undergo, the penances, fasts, watchings, prayers, labours and sufferings, the wounds and stripes, together with the agony and death which He, though innocent, willingly took upon Himself for them, and I humbly beseech Thee to let Thy justice be appeased thereby and to bring them to eternal felicity. Amen.

From the CONSECRATION *to the* COMMUNION

(Ven. Martin von Cochem)

I adore Thee, O dearest Jesus, on this, and on every altar where Thy Sacramental Presence is to be found, and striking my breast, I call upon Thee for mercy.

O Jesus, have pity upon me!
O Jesus, have mercy upon me!
O dearest Jesus, forgive me all my sins!

Look down, O most merciful Father, from Thy throne in Heaven, and behold Thy beloved Son, as Thou didst behold Him, hanging on the Cross of Calvary. I offer Him to Thee now, in the same manner as He offered Himself to Thee for the salvation of mankind on the Cross, and beseech Thee for His sake to be merciful to me. I offer Him to Thee for Thy greater glory, for the increase of the glory and felicity of Thy

Saints, and for the salvation of all mankind; I offer Him to Thee for my friends and enemies, as well as for all those for whom I am in any way bound to pray.

I adore Thee, O Sacred Blood of my Jesus, on this, and on every altar on which Thou art now offered, and striking my breast, I call upon Thee for mercy.

O most Sacred Blood, wash me from my sins!

O Blood most powerful, remit their well-deserved punishments! O precious Blood, obtain for me the pardon and mercy of God. Amen.

Prayer of St Cajetan

Look down, O Lord! from Thy sanctuary and from Heaven, Thy dwelling-place on high, and behold this sacred Victim which our great High Priest, Thy holy Son, our Lord Jesus, offers up to Thee for the sins of His brethren; and be appeased for the multitude of our transgressions. Behold the voice of the Blood of Jesus, our Brother, cries to Thee from the Cross. Give ear, O Lord! be appeased, O Lord! Hearken, and do not tarry, for Thine own sake, O my God, for Thy Name is invoked upon this city and upon Thy people; and deal with us according to Thy mercy. Amen. That Thou vouchsafe to defend, pacify, keep, preserve, and bless this city. We beseech Thee to hear us.

General Prayer

Loosen, O Lord, we pray Thee, in Thy pity, the bonds of our sins, and by the intercession of

the Blessed Mary, ever Virgin Mother of God, the blessed Apostles Peter and Paul, and all the Saints, keep us Thy servants and our abodes in all holiness; cleanse us, our relations, kinsfolk, and acquaintances, from all vices; adorn us with all virtues; grant us peace and health; repel our enemies visible and invisible; curb our carnal desires; give us healthful seasons; bestow Thy charity upon our friends and our enemies; guard Thy holy city; preserve our Sovereign Pontiff N.; defend all prelates, princes, and all Christian people from all adversity. Let Thy blessing be ever upon us, and grant to all the faithful departed eternal rest. Through Christ our Lord. Amen.

At the Communion

Spiritual Communion (St Alphonsus)

My Jesus, I believe that Thou art present in the Most Holy Sacrament. I love Thee above all things, and I desire to receive Thee into my soul. Since I cannot now receive Thee sacramentally, come at least spiritually into my heart *(here form an ardent desire to receive Jesus in your heart).* I embrace Thee, as if Thou wert already there, and unite myself wholly to Thee. Never permit me to be separated from Thee.

Post Communion

For Bishops, &c.

Grant, we beseech Thee, O Lord, by Thy merciful clemency, which we have implored on behalf of the souls of Thy servants, bishops (or

priests), that by Thy mercy they may eternally enjoy Thy presence, in whom they have hoped and believed.

For Brethren, Friends, and Benefactors

Grant, we beseech Thee, O Almighty and Merciful God, that the souls of our brethren, friends, and benefactors, for whom we have offered this sacrifice to Thy Majesty, being, by virtue of these mysteries, purified from all sin, may, through Thy mercy, receive the blessing of perpetual light.

For all the Faithful Departed

Grant, we beseech Thee, O Lord, that our humble prayers in behalf of the souls of Thy servants, both men and women, may be profitable to them, so that Thou mayest deliver them from all their sins, and make them partakers of the Redemption Thou hast purchased for them: who livest and reignest, &c.

At the LAST GOSPEL

Say the De Profundis for all the souls in Purgatory.

IV

THE MANNER OF SERVING AT MASS

The Clerk or Server, kneeling at the left hand of the Priest, shall answer him as follows:—

Priest.—Introibo ad altare Dei.

Clerk.—Ad Deum, qui laetificat juventutem meam.

P. Judica me, Deus, et discerne causam meam de gente non sancta; ab homine iniquo et doloso erue me.

C. Quia tu es, Deus, fortitudo mea; quare me repulisti, et quare tristis incedo dum affligit me inimicus?

P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

C. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

C. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domine.
C. Qui fecit cœlum et terram.
P. Confiteor Deo, etc.

Bow your head when the Priest begins the CONFITEOR *and remain so until* you also *have finished it.*

C. Misereatur tui omnipotens Deus et dimissis peccatis tuis, perducat te ad vitam æternam.
P. Amen.
C. Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus sanctis,* et tibi pater, quia peccavi nimis cogitatione, verbo et opere *(here strike your breast thrice),* mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos,* et te, Pater, orare pro me ad Dominum Deum nostrum.
P. Misereatur vestri, etc.
C. Amen.
P. Indulgentiam, absolutionem, etc.
C. Amen.

When a Bishop says Mass, he here takes the maniple, which the Clerk must be ready to give him.

P. Deus tu conversus, vivificabis nos.
C. Et plebs tua laetabitur in te.

* *Here incline your head towards the Priest.*

P. Ostende nobis, Domine, misericordiam tuam.
C. Et salutare tuum da nobis.
P. Domine exaudi orationem meam.
C. Et clamor meus ad te veniat.
P. Dominus vobiscum.
C. Et cum spiritu tuo.

Here rise and kneel on lower step of the altar.

P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.
C. Christe eleison.
P. Christe eleison.
C. Christe eleison.
P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.

Here the Priest says the GLORIA IN EXCELSIS, *when it has to be said.*

P. Dominus vobiscum (*a Bishop says* Pax vobis).
C. Et cum spiritu tuo.
P. Per omnia sæcula sæculorum.
C. Amen.

At the End of the Epistle say, DEO GRATIAS.

The Epistle, Gradual, and Tract, being read, remove the Missal to the Gospel side, making a reverence as you pass before the altar. Let the Clerk ever kneel or stand on the contrary side to that of the Missal.

P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Sequentia sancti Evangelii secundum, etc.

Making the sign of the Cross, with the thumb, on the forehead, lips, and breast, say:

C. Gloria tibi, Domine.

Make a reverence at the beginning and ending of the Gospel, at the name of Jesus: and at the end say

C. Laus tibi Christe.

Here the Priest says the NICENE CREED, *when it is to be said.*

P. Dominus vobiscum.
C. Et cum spiritu tuo.

Here the Clerk is to give wine and water, and prepare the basin, with water and towel. The Priest having washed his fingers, let the Clerk kneel in his former place, and answer:

P. Orate, fratres, etc.
C. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilatem quoque nostram, totiusque ecclesiae suae sanctae.

The Priest answers in a low voice, Amen.

P. Per omnia sæcula sæculorum.
C. Amen.
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Sursum corda.
C. Habemus ad Dominum.
P. Gratias agamus Domino Deo nostro.
C. Dignum et justum est.

At the Sanctus, Sanctus, Sanctus, etc., *ring the bell three times.*

And again, when you see the Priest spread his hands over the chalice, give warning by the bell, for the consecration. Then holding up the vestment with your left hand, ring the bell during the elevation of the Host; and presently do the same at the elevation of the Chalice. As often as you pass by the blessed Sacrament, genuflect.

P. Per omnia sæcula sæculorum.
C. Amen.
P. Et ne nos inducas in tentationem.
C. Sed libera nos a malo.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Pax Domini sit semper vobiscum.
C. Et cum spiritu tuo.

Ring the bell each time the Priest says: Domine non sum dignus, etc.

The Priest's communion being ended, be ready to give him first wine and then wine and water. But if there be communicants, arrange if need be the Communion cloth, and say the CONFITEOR. *Then remove the Missal to the Epistle side, and return to the opposite. A Bishop here again washes his hands, as at the Offertory.*

P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Ite, Missa est, *or* Benedicamus Domino.
C. Deo gratias.

In Masses for the Dead.

P. Requiescant in pace.
C. Amen.

Remove the Missal to the Gospel side again if it be left open; kneel and receive the Priest's blessing: Benedicat vos omnipotens Deus, Pater et Filius et Spirius Sanctus, *answering* Amen, *then rise.*

At a Bishop's Mass.

B. Sit nomen Domini benedictum.
C. Ex hoc nunc et usque in sæculum.
B. Adjutorium nostrum in nomine Domini.
C. Qui fecit coelum et terram.
B. Pater, et Filius, et Spiritus Sanctus
C. Amen.

At the Beginning of the last Gospel.

P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Initium, *or* Sequentia Sancti Evangelii, etc.
C. Gloria tibi, Domine.

Making again the sign of the Cross, with the thumb, on the forehead, lips, and breast.

At the End of the Gospel *say,* Deo Gratias.

V

MASS FOR THE CHOIR

Ordinarium Missae

Aspérges me Dómine hyssópo et mundábor: Lavábis me et super nivem dealbábor, Miserére, etc. *Gloria,* etc., sicut erat in princípio, et nunc, et semper, et in saécula saeculórum Amen.

In Easter-tide.—*Vidi áquam* egrediéntem de templo a látere dextro, allelúia: et omnes ad quos pervénit aqua ista salvi facti sunt, et dicent, allelúia, allelúia — *Confitémini,* etc. *Gloria.* Sicut erat, etc.

I

Kyrie eléison, Kyrie eléison, *Kyrie eléison:*
Christe eléison, *Christe eléison,* Christe eléison.
Kyrie eléison, Kyrie eléison, Kyrie eléison

II

[Glória in excélsis Deo.]
Et in terra pax homínibus bonae voluntátis.
Laudámus te. *Benedícimus te.*
Adorámus te. *Glorificámus te.*
Grátias ágimus tibi* propter magnam glóriam tuam,

Domine Deus, Rex coeléstis, Deus Pater omnípotens.*
Dómine Fili, unigénite* Iesu Christe.
*Dómine Deus, Agnus Dei, *Fílius Patris*
Qui tollis peccáta mundi,* miserére nobis.
Qui tollis peccáta mundi, súscipe deprecatiónem nostram.*
Qui sedes ad déxteram Patris,* miserére nobis.
Quóniam tu solus sanctus. Tu solus Dóminus.
Tu solus Altíssimus, Iesu Christe.
Cum Sancto Spíritu, in glória Dei Patris.—Amen.

[*Here follow the Collects, Epistle, Gradual, etc. (sung by the Choir), and the Gospel:—Glória tibi Dómine.*]

III

[Credo in unum Deum.]

Patrem omnipoténtem, factórem coeli et terrae,* visibílium ómnium et invisibilium.*
Et in unum Dóminum Iesum Christum,*
Fílium Dei unigénitum.
*Et ex Patre natum*ante omnia saécula,*
Deum de Deo, lumen de lumine,* Deum verum de Deo vero.
Génitum non factum, consubstantiálem Patri: per quem ómnia facta sunt.*
Qui propter nos hómines*et propter nostram salútem*descéndit de coelis.
*Et incarnátus est de Spíritu Sancto*ex María Vírgine;*et homo factus est.*

Crucifíxus étiam pro nobis :* sub Póntio Piláto passus et sepúltus est.
*Et resurréxit tértia die*secúndum Scriptúras.*
Et ascéndit in coelum :* sedet ad déxteram Patris,
*Et íterum ventúrus est cum glória*iudicáre vivos et mórtuos:*cuius regni non erit finis,*
Et in Spíritum Sanctum, Dóminum, et vivificántem :*qui ex Patre Filióque procédit.
*Qui cum Patre et Fílio*simul adorátur et con glorificatur:*qui locútus est per prophétas.*
Et unam, sanctam, cathólicam*et apostólicam Ecclésiam.
*Confíteor unum baptísma*in remissiónem peccatórum*
Et expécto resurrectiónem mortuórum.
Et vitam ventúri saéculi. Amen.

[Dóminum vobíscum.] Et cum spíritu tuo.
[*Here follows the Offertory.*]

IV

[Per ómnia saécula saéculorum.] Amen.
[Dóminus vobíscum.] Et cum spíritu tuo.
[Sursum corda.] Habémus ad Dóminum.
[Grátias agámus Dómino Deo nostro.] Dignum et iustum est.

[*Here the Priest sings the Preface.*]

*Sanctus,*Sanctus,*Sanctus, Dóminus Deus Sábaoth.*
Pleni sunt coeli et terra glória tua,*Hosánna in excélsis.

Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

[Et ne nos indúcas in tentátionem.] Sed líbera nos a malo.

[Pax Domini etc.] Et cum spíritu tuo.

V

*Agnus Dei,** qui tollis peccáta mundi,*miserére nobis (*twice*).

*Agnus Dei,**qui tollis peccáta mundi,*dona nobis pacem.

[Ite missa est.] Deo grátias.

VI

THE CHILDREN'S MASS

(F. Furniss, C.SS.R.)

EXPLANATIONS

The Mass. In the holy Mass bread and wine are put on the altar, and by the words of consecration they are changed into the Body and Blood of Jesus Christ, the second Person of the Blessed Trinity; so that Jesus Christ is as truly present on the altar during Mass as He was on Calvary when nailed to the cross. The priest offers to God the most holy Body and Blood of Jesus for the living and the dead. Afterwards he himself receives this divine Sacrament.

The Altar. The holy Mass cannot be said anywhere but only at the Altar. The altar is consecrated by the Bishop, and anointed with the holy oil. The relics of the saints are put in the altar. On the altar are three altar-cloths of linen blessed. There is also a little square linen cloth called the corporal, on which the Blessed Sacrament is always placed during Mass. There must be candles made of wax lighted during Mass to remind us that Jesus Christ is the light of the world. There must also be a cross on the altar, and a Mass book, with the prayers of the Mass in it.

Offering of the Holy Mass for the Four Ends

Let us offer—the holy Mass—to Almighty God. 1. My God—I offer to Thee—the holy Mass—to adore Thee; because—Thou art my

Creator—my first beginning—my last end. 2. O my God—I offer to Thee—the holy Mass—to thank Thee—Thou didst give me—my body—my soul—Thou givest me—the bread which I eat—Thou didst give me—the holy Sacraments—my God—I thank Thee. 3. O God—wash away my sins—with the Precious Blood—of Jesus Christ. 4. O God—give me all blessings—for my body—and my soul—through Jesus Christ—our Lord—Amen.

Examination of Conscience

Let us examine—our conscience—to see—what sins—we have committed—in thought—word—and action.

After a few moments, sing the Act of Contrition

'O my God, I am very sorry that I have sinned against Thee, because Thou art so good—and I will not sin again.'

'Let us pray—for the conversion—of sinners.'

(Sing the Hail Mary.)

The Gospel

Let us make the sign of the cross—on our ✠ foreheads, ✠ lips and ✠ hearts.

'O my God—I believe—that the holy Gospel—is the word of Jesus Christ—my God I promise—to obey the holy Gospel—in all my thoughts—words and actions.'

The Offertory

This part of the Mass is called the Offertory because it is the offering of the bread and wine. On the altar there is a small plate made of silver

or gold, called the Paten. On the Paten there is a round white bread made of flour, without any barm in it. The Priest lifts the bread on the Paten up before the Cross, and offers it to God, because it is to be changed into the Body of Jesus Christ. Then the Priest takes with him to the side of the altar a large cup made of silver or gold, called the Chalice. He pours some wine into the chalice and mixes a few drops of water with the wine, because blood and water came out of the side of Jesus Christ, on the Cross. Then the Priest goes back to the middle of the altar, lifts the Chalice up before the Cross, and offers the wine to God, because it is to be changed into the Blood of Jesus Christ. Then the Priest bows down before the Cross, then he makes the sign of the cross over the bread and wine, and the Offertory is finished.

The Priest goes again to the side of the altar, and water is poured on his hands, and they are washed. The Priest washes his hands through respect for the Blessed Sacrament because during Mass he holds the Blessed Sacrament in his hands. There are four washings of hands for the Priest at Mass. Once before he comes out of the sacristy; the second time is now; the third washing is after the Communion; the fourth when he goes back into the sacristy. This washing of hands should remind us to wash away all sin from our hearts by fervent acts of Contrition.

Sanctus

The bell rings because the Priest says the prayer which is said by the angels in heaven.

The CANON

This part of the Mass is called the CANON OF THE MASS, *and is the most solemn part of it.*

Let us pray—for the living.

We pray to Thee -O merciful Father—through Jesus Christ—Thy Son—our Lord—Take care of —Thy holy Church—our holy Father—the Pope —our Bishop—have pity—on all poor sinners—and save them -from hell—have mercy—on our fathers—mothers—brothers—and sisters—O God —have mercy—on our own poor souls—may Thy saints—in heaven—pray for us.

(Pray for what you want for your body, or soul, or for any other person.)

We believe—that by the words—of Consecration—the bread and wine—are changed—into the Body and the Blood—of Jesus Christ.

I. RING OF THE BELL

At this ring of the bell the Priest puts his hands over the bread and the wine, and prays to God to change them into the Body and Blood of Jesus Christ.

II. RING OF THE BELL

This ring of the bell tells you that by the words of Consecration the bread is changed into the Body of Jesus Christ: when the Priest lifts it up, bow down your head to adore it.

III. RING OF THE BELL

This ring of the bell tells you that by the words of Consecration the wine is changed into the Blood of Jesus Christ: when the Priest lifts it up, bow down your head to adore.

After the ELEVATION

The change of the bread and wine into the Body and Blood of Jesus Christ is called the Consecration. When the Priest lifts up the Body and Blood of Jesus Christ for you to adore, that is called the Elevation.

O Jesus—because Thou hast said it—we believe—that the bread—is changed—into Thy Body—we believe—that the wine—is changed—into Thy Holy Blood—O Jesus—great God—we adore Thee.

O Eternal Father—we offer—to Thee—the Precious Blood of Jesus Christ—for our sins—and the wants—of the holy Church.

PRAYER FOR THE DEAD

Those who die with a venial sin on their soul, or who have had their mortal sins forgiven in Confession, but have not done penance enough for them, must burn perhaps for a long time in the flames of Purgatory. You can help the Souls in Purgatory, especially by praying for them during the holy Mass.

Let us pray—for the souls—in Purgatory.

O God—look down—on the Precious Blood—of Jesus Christ—and have pity—on the poor souls—burning—in the flames—of Purgatory—and give them—eternal rest—Amen.

(Pray now for your own people, who are dead, your father, mother, brother, sister, or others.)

(Sing the Our Father and Hail Mary)

The Priest's Communion

The Priest takes the Blessed Sacrament into his hand. Three times the bell rings, and three times the Priest strikes his breast, saying:—'O Lord, I am not worthy that Thou shouldst come into my soul; but only say the word and my soul shall be healed.' Then he makes the sign of the cross with the Blessed Sacrament, and receives it in his mouth. After this, he makes the sign of the cross with the Chalice, and receives the Blood of Jesus in his mouth. Strike your breast three times when the bell rings at the Priest's Communion.

Spiritual Communion

Let us make—a Spiritual Communion.

O Jesus—God the Son—made Man—we believe —that Thy Flesh—and Thy Blood—are present —in the Blessed Sacrament—O Jesus—we adore Thee—we thank Thee—we love Thee—Sweet Jesus—come into our poor souls—and give us —Thy flesh—to eat—and Thy Blood—to drink — Amen. Blessed be Jesus — in the most Holy Sacrament—of the altar—blessed the great Mother—of God, Mary most Holy.

The Blessing

Before the Blessing the Priest kisses the altar, he lifts up his hands to heaven; then he turns round, and with that hand which has held the Blessed Sacrament, he makes the sign of the cross over the people and they make the sign of the cross themselves.

The Last Gospel

Let us make—the sign of the Cross—on our ✠foreheads✠lips and✠hearts.

Thanksgiving

O God—we thank Thee—because—Thou hast ɛt us—be present—at the Holy Mass—we thank ʿhee—with all our hearts—Amen.

VII

THE CHILDREN'S MASS

(FF. Bridgett and Vaughan, C.SS.R.)

WHEN THE PRIEST BEGINS MASS

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Now Jesus Christ's true Flesh and Blood
Will be our Sacrifice Divine;
The same in Mass as on the Cross,
Though under form of bread and wine.

Or,

We offer then the Holy Mass,
Thee our Creator to adore;
To thank Thee for Thy gracious gifts,
And praise Thy Name for evermore.
We pray for pardon, and for grace
To change the lives that we have led,
And beg Thee, for Thy Son's dear sake,
To bless the living and the dead.

EXAMINATION OF CONSCIENCE.

Let us think of sins committed
In our actions, words, and thoughts.

(Here make a Pause.)

ACT OF CONTRITION

O Father, let Thy guilty child
Call Thee by that dear Name again!
O think how Thy sweet Jesus died,
Imploring grace for sinful men!

I love Thee, God, Thou art so good,
And therefore for my sins I grieve·
I hate them, and will sin no more,
And bad occasions I will leave.

AT THE GLORIA IN EXCELSIS

(When recited by the Priest)

Glory be to God on high!
Christ is born! the angels sing;
Christ the Lord who came to die,
Peace unto the world to bring.
Thee, O God, we praise and bless;
Thee we thank, we Thee adore.
Jesus, Lord, we Thee confess
King of Glory evermore.

FOR THE CONVERSION OF SINNERS

Let us pray for all poor sinners,
That they may repent this day.

Hail Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God pray for us sinners—now, and at the hour of our death. Amen.

AT THE GOSPEL

Let us with the Cross of Jesus
Sign our ✠ foreheads, ✠ lips, and ✠ hearts.
Thy Gospel, Jesus, we believe,
And for Thy help we humbly pray,
That we in thought, and word, and deed,
Thy Holy Gospel may obey.

THE APOSTLE'S CREED

(When the Priest says the Creed)

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into Heaven; sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

THE OFFERTORY

AT THE OFFERING OF THE BREAD

Father Almighty! Lord! receive
This Host, the Priest now offers Thee;
And from our sins and countless faults
We humbly pray Thee, set us free.
Though yet it is but earthly bread,
Christ's living Flesh it will be made.

AT THE OFFERING OF THE WINE

The saving Chalice now is raised:
Upon Thy mercy, Lord, we call,
Imploring, for Sweet Jesus' sake,
Grace and salvation upon all.
The mighty words of Christ this wine
Will change into His Blood Divine.

AT THE WASHING OF THE FINGERS

Wash more and more, O Lord, our souls
With water from thy piercèd side;
And tears of sorrow from our hearts
Shall mingle with that sacred tide.

AT THE PREFACE

Lift up your hearts! Yes, let us raise
Both heart and voice in grateful praise,
Through Jesus Christ our Lord, to Thee,
O God! most Blessed Trinity!
With Angels and Archangels bright
Our voices humbly we unite,
And Holy, Holy, Holy cry;
Thy glory fills the earth and sky,
Hosanna to the Lord most high!

THE CANON OF THE MASS

PRAYER FOR THE LIVING

O God, be ever with Thy Church
The Pope and all its Pastors bless
Bless every day our parents dear,
Give them eternal happiness.
We pray for all who want our prayers,
To all poor sinners mercy show;
Ah! why should Jesus die in vain,
To save them from eternal woe?

INTERCESSION OF SAINTS

We praise Thy saints, may they for us
With Jesus kindly intercede;
May Mary pray her sweetest prayer
To help her children in their need.

BEFORE THE CONSECRATION

O God, 'tis now the solemn hour
When bread and wine are truly made,
The flesh and blood of Jesus Christ,
By words of Consecration said.

THE CONSECRATION

AFTER THE ELEVATION

Act of Faith

O heavens, earth, this wonder hear!
What was but earthly bread and wine,
By God Almighty's wondrous power
Is now Christ's Flesh and Blood Divine;
So God has said, so we believe;
The Word of God cannot deceive.

Act of Adoration

O Jesus, God, Creator, Judge!
Thee present, humbly we adore;
To Thee, in this great Sacrament,
Be praise and glory evermore.
May every tongue to Thee confess,
May every heart Thy presence bless.

Act of Petition

Behold, O God, the precious blood
Of Jesus on the altar lies:
O Father, hear, how Jesu's blood
For grace and mercy loudly cries!
To Thee it speaketh to forgive,
Forgive us then that we may live.

PRAYER FOR THE DEAD

The Holy Sacrifice of Mass
Assists the souls in Purgatory,
Through this most holy sacrifice,
O God of mercy hear their cry!
May they receive eternal rest,
And with the light of heaven be blest.

AT THE 'PATER NOSTER'

Our Father, who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

AT THE 'AGNUS DEI'

O Jesus Christ! true Lamb of God,
Who by Thy Blood dost take away
The sins of all this guilty world,
Have mercy on us now, we pray. *(Twice.)*
O Jesus Christ! true Lamb of God,
Whose Blood upon the Cross did flow
To purchase peace for sinful men,
Thy peace upon us now bestow.

AT THE 'DOMINE NON SUM DIGNUS'

Alas! I am not worthy, Lord,
That Thou shouldst come to dwell in me.
Speak but one only word of grace,
And healed my sinful soul shall be.
(Three times.)

At the Communion

(Make a Spiritual Communion.)

ACTS OF FAITH, ADORATION, LOVE

In this Sacrament, sweet Jesus,
Thou dost give Thy flesh and blood.
With Thy soul and Godhead also
As our own most precious food.
Yes, dear Jesus, I believe it,
And Thy presence I adore,
And with all my heart I love thee,
May I love thee more and more.

ACT OF DESIRE

Come, sweet Jesus, in Thy mercy,
Give Thy Flesh and Blood to me;
Come to me, O dearest Jesus!
Come, my soul's true life to be.
Come, that I may live for ever,
Thou in me and I in Thee;
Living thus I shall not perish,
But shall live eternally.

ACTS OF THANKSGIVING AND OFFERING

Blessed be the love of Jesus,
Giving us His Flesh and Blood;
Blessed be His Mother Mary,
Mother ever kind and good.
Blessed be the great St Joseph;
Sing then with devotion true:
"Dearest Jesus, Mary, Joseph,
Heart and soul I give to you!"

AT THE LAST GOSPEL

Let us with the Cross of Jesus
Sign our ✠ foreheads, ✠ lips, and ✠ hearts.

THANKSGIVING

Great God, we thank Thee for the grace
  Of hearing Holy Mass this day.
On Sundays may we always come
  To hear the Holy Mass and pray
Then may the grace of Holy Mass
  Be with us still in all our need,
And keep us from the stain of sin
  In every thought, and word, and deed.

VIII

THE MASS OF THE APOSTOLIC CONSTITUTIONS

(Fourth Century)

The Apostolic Constitutions do not really go back to the times of the Apostles, but still they give us the order and the formulae of the prayers used as early as the Fourth Century. The first prayer printed here is still older, being inserted here merely for convenience, not being taken from the Constitutions, but from the Epistles of St Clement.

Liturgical Prayer of St Clement

May the sealed number of the elect in the whole world be preserved intact by the Creator of all things, through His well beloved Son Jesus Christ, by whom He has called us from darkness to light, from ignorance to the knowledge of the glory of His Name . . . to hope in Thy name from whom every creature proceeds. Thou hast opened the eyes of our hearts that they may know Thee, Thou the Sole Highest among the highest, the Holy One who rests in the midst of the holy ones. Thou who abasest the insolence of the proud, who scattereth the machinations of the people, who exaltest the humble and puttest down the mighty; Thou who givest riches and poverty, death and life, Sole Benefactor of spirits, God of all flesh; Thou

whose regard penetrates the abyss, and scans the works of man; Thou who art our help in danger, Thou who savest us from despair, Creator and Overseer of all spirits; Thou who hast multiplied the nations on the earth, and chosen from among them those who love Thee, through Jesus Christ, thy well beloved Servant, by whom Thou hast instructed, sanctified and honoured us. We beseech Thee, O Master, be our help and succour. Be the Salvation of those who are in tribulation; take pity on the lowly, raise up them that fall, reveal Thyself to those who are in need, heal the ungodly, and restore those who are gone out of the way. Appease the hunger of the needy, deliver those amongst us who suffer in prison, heal the sick, comfort the faint-hearted; that all men may know that Thou art the only God, that Jesus Christ is Thy Servant, and we are Thy people and the sheep of Thy pasture.

The Introit, Collects, Epistle and Gospel

These varied according to the time and occasion after the reading of the Law and the Prophets, and of our Epistles and Acts and Gospels, let him that is ordained salute the assembly, saying: The grace of Our Lord Jesus Christ, the love of God and the Father and the fellowship of the Holy Ghost be with you all. *And let them answer:* Amen.

After these words let him speak to the people words of exhortation. And after these words or homilies, whether one or several, let the catechumens, the energumens, the candidates for

baptism and the penitents be dismissed in turn; and then the Mass of the Faithful begins.

The Bishop salutes the congregation.

The peace of God be with you all. *Ans:* And with thy spirit.

Offertory

Let us stand upright before the Lord with fear and trembling to offer. *(The deacons bring the gifts to the Bishop at the altar.)* The grace of Almighty God and the love of Our Lord Jesus Christ and the fellowship of the Holy Ghost be with you all. *Ans:* And with thy spirit.

High Priest: Lift up your hearts.
People: We have them with the Lord.
High Priest: Let us give thanks to the Lord
People: It is meet and right.

Preface

It is truly meet and right before all things to sing a hymn to Thee who art the true God, Who art before all things, from Whom the whole family in heaven and earth is named, Who only art unbegotten, and without beginning, and without a ruler. Who didst bring all things out of nothing into being by Thy only begotten Son, God the Word, the living Wisdom, the First Born of every creature, the Angel of the Great Council, and Thy High Priest, but one King and Lord of every intellectual and sensible nature, Who was before all things. . . . For all these things glory be to Thee O Lord Almighty. . . . Thee do the innumerable hosts of angels, archangels, thrones, dominions, principalities,

virtues and powers, thine everlasting armies, adore. The cherubim and the six winged seraphim, together with thousands of thousands of archangels and ten thousand times ten thousand angels incessantly and with constant and loud voices, and let all the people say with them :

Sanctus

Holy, Holy, Holy, Lord of Hosts, heaven and earth are full of his glory : Be Thou blessed for ever. Amen.

High Priest: For Thou are truly holy, and most holy, the highest and most highly exalted for ever.

Canon

Holy also is Thy only begotten Son, Our Lord and God, Jesus Christ. . . He was pleased by Thy good will to become Man, Who was man's Creator; to be under the laws who was Lawgiver; to be a Victim who was the High Priest; to be a sheep who was the Shepherd. And He appeased Thee, His God and Father, and reconciled Thee to the world, and freed all men from the wrath to come, and was made of a Virgin, Who was in flesh, being God the Word, the beloved Son, the first born of the whole creation. And was made in the womb of a Virgin, who formed all mankind that are born into the world; He took flesh Who was without flesh; He who was begotten before time, was born in time; He lived holily and taught according to the law. . . He finished the work which Thou givest Him to do. . . .

He was delivered to Pilate the Governor, and

He that was the judge was judger; and He that was the Saviour was condemned; He that was impassible was nailed to the Cross; and He that was by nature immortal died; and He that is the giver of life was buried; He arose from the dead the third day; He was taken up into the heavens, and is sitting at the right hand of Thee, Who art His God and Father.

Being mindful, therefore, of these things that He endured for our sakes, we give Thee thanks, O God Almighty, not in such manner as we ought, but as we are able, and fulfil His Command.

Consecration

'For in the same night that He was betrayed, He took bread in His Holy and undefiled hands, and looking up to Thee, His God and Father, He broke it, and gave it to His disciples, saying: "This is the mystery of the New Covenant; take of it and eat. This is My Body, which is broken for many for the remission of sins." '

In like manner also, 'He took the cup' and mixed it of wine and water, and blessed it, and delivered it to them saying: 'Drink ye all of this, for This is My Blood which is shed for many for the remission of sins: Do this in remembrance of Me. For, as often as ye eat this bread and drink this cup, ye shall show forth My death until I come.'

After the Consecration

Being mindful, therefore, of His Passion and Death, and Resurrection from the dead and return into the heavens, and His future second

appearing, wherein He is to come with glory and power to judge the living and the dead, and to reward everyone according to his works, we offer to Thee Our King and God, according to His command, this bread and this cup, giving Thee thanks, through Him, that Thou hast thought us worthy to stand before Thee, and to sacrifice to Thee; and we beseech Thee that Thou wilt mercifully look down upon these gifts which are here set before Thee, O God, Who standest in need of none of our offerings. And do Thou accept them, to the honour of Thy Christ, and send down upon this sacrifice Thy Holy Spirit, the witness of the Lord Jesus' sufferings, that He may show this bread to be the Body of Thy Christ, and the cup to be the Blood of Thy Christ, that those who are partakers thereof may be strenghened for piety, may obtain the remission of their sins, may be delivered from the devil and his deceits, may be filled with the Holy Ghost, may be made worthy of Thy Christ, and may obtain eternal life upon Thy reconciliation to them, O Lord Almighty. We further pray to Thee, for Thy Holy Church spread from one end of the world to another, which Thou had purchased with the Precious Blood of Thy Christ, that Thou wilt preserve it unshaken and free from disturbance until the end of the world, for every episcopate that rightly distributes the word of truth. . . *And let all the people say:* Amen.

Before COMMUMION

Sanctify our body and soul, and grant us the favour to be 'made pure from all uncleanness of

flesh and spirit,' and to obtain the good things stored up for us; and do not account any of us unworthy, but be Thou our Comforter, Helper, and Protector, through Thy Christ, with Whom glory, praise and thanksgiving be to Thee and to the Holy Ghost for ever. (*Ans.*) Amen.

Let the deacon say: Let us attend.

And let the bishop speak thus to the people. Holy things for those who are holy. *Answer:* There is one that is holy; there is one Lord, one Jesus Christ, blessed for ever, to the glory of God the Father. Amen.

Glory be to God in the highest and on earth peace, goodwill among men. Hosanna to the Son of David. Blessed be He that cometh in the name of the Lord, being the Lord God Who appeareth to us. 'Hosanna in the highest.'

Communion

And after that let the bishop partake, then the presbyters and deacons, and all the people in order with reverence and godly fear.

And let the bishop give the oblation saying: The Body of Christ. *And let the communicants answer:* Amen. *And let the deacon take the cup and when he gives it say:* The Blood of Christ, the Chalice of Life. *And let the communicant answer:* Amen.

After Communion

And when all have received let the deacon say: Now we have received the Precious Body and the Precious Blood of Christ; let us give thanks to Him, who has thought us worthy to partake

of those His holy mysteries, and let us beseech Him that it be not to us unto condemnation, but unto salvation, to the benefit of soul and body, to the preservation of piety, to the remission of sins, and to the life of the world to come. . .

The Blessing

Deacon: Bow down to God through His Christ and receive the blessing. *And let the bishop add this prayer and say:* O God Almighty, the true God . . . be gracious to me, and hear me for Thy name's sake, and bless those that bow down their necks to Thee, and grant them the petitions of their hearts. For to Thee is due glory, praise, majesty, worship and adoration, and to Thy Son Jesus, Thy Christ, Our Lord and God and King, and to the Holy Ghost, now and always for ever and ever. Amen.

The Dismissal

And the deacon shall say: Depart in peace.

IX

MASS OF OUR CATHOLIC FOREFATHERS BEFORE THE REFORMATION

Lay Folks Mass Book

A worthy thing most of goodness
In all the world it is the Mass,
In all the books of holy kirk
That holy men with time can work
The Mass is praised many fold,
The virtues never may be told;
That if a thousand clerks did nought else
But after as this book us tells
But told the virtues of Mass singing
And the profits of Mass hearing
Yet should they never the fifth part
For all their wit and all their art
Tell the virtues, meed and pardon
To them that have devotion
In cleanness, and in good intent
Do worship to this Sacrament.
In a book find I of one
Dan Jeremy was his name
A devout man and religious,
In his book he telleth thus:
That thou shalt good attention take
That thou at Mass no jangling make,
But example he sets thereto
Why it is full evil to do.

Also he tells the manner
How thou shalt the Mass hear
When the priest says, or if he sing,
To him thou give good harkening.
When he prays in privity
Time of prayer is then to thee
When upon the book I know it
Into English thus I draw it.
When the altar is all alight
And the priest is vested right
All men kneeling, but he stands,
And holdeth up both his hands
There, ere he the Mass begins,
He meeketh him for all his sins.
He shrives him there the folk before
Of all his sins both less and more.
So does the clerk again to him
Shriveth him of all his sin
And asketh God forgiveness
Ere they begin to hear the Mass.
When the priest is revest and begins
When he marketh him for his sins
Then say with him Confiteor
Or in English thus therefore:

I know to God full of might
And to His Mother Maiden bright
And to all hallows dear,
And to Thee Father ghostly,
That I have sinned largely
In many sins here
In thought, in speech, and in delight
In work, in work, I am to wite,
And worthy for to blame.
Therefore I pray Saint Mary
And all hallows holy
In God's Holy Name

And the priest to pray for me,
That God have mercy and pity
For His great meed
Of my wretched sinfulness
And give me grace and forgiveness
Of my misdeed. Amen.

PATER, AVE, CREDO

When thou thy Creed thus hast done
Upon thy feet thou stand up soon
For by this time as I guess
The priest begins the office of Mass,
Or else he stands turning his book
At the south altar nook.
Even then so standing
Would I that thou wert saying:

Now Lord God for Thy goodness
At the beginning of this Mass
Grant all that it shall hear
Of their sins that they be clear,
Lord save the priest that it shall say
From temptation all this day
That he be clean in deed and thought,
That evil sprites annoy him nought,
That he fulfil this Sacrament
With clean heart and good intent.
First, highly to Thine honour
That Sovereign is, of all succour,
And to Thy Mother Maiden clean,
And to Thy hallows all unseen,
And to all that hear it souls heal,
Help and grace and all kinds weal,
And to all that we have in mind
Kinsmen and friends of any kind,

Good Lord grant them for this Mass
Of all their sins forgiveness
And rest and peace that lasteth aye
To Christian souls that passed away,
And to us all Thy succour send
And bring us joy and a good end.

On high feasts or on holidays
Whether so men sings or says
' Gloria in excelsis ' in their Mass
Say thou then as here written is:

Joy be to God in heaven
With all kinds of mirth that can be given
And peace on earth all men to tell
That righteous are, and of good will;
We love Thee Lord God Almighty
And also bless Thee busily:
We worship Thee, as worthy is,
And joy in Thee both more and less.
We thank Thee Lord for all Thy grace
For that great joy that Thyself hast
Our Lord, Our God, Our heavenly King,
Our God Our Father Almighty,
Our Lord the Son of God of heaven
Jesus Christ unto us given
Our Lord, Lamb of God name we Thee,
And Son of God Thy Father free
Thou that wastest the world's sin
Have mercy on us, all therein;
Thou that wastest the world's wreck
Our prayer in this time do Thou take;
Thou that sittest on Thy Father's right hand
With Thy mercy help us livand;
For Thou art holy, made of none
But of Thyself, Lord alone,

Thou art He of wisdom most
Jesu Christ, with Holy Ghost
Living with Thy Father of heaven
In more joy than may by man be given.
Unto that joy Jesu us bring
Through the prayer of Thy Mother. Amen.

And when thou hast all this done
Kneel down on thy knees soon,
If they sing or if they say
Thy Pater Noster rehearse alway.
When the deacon or priest the Gospel read
Stand up then, and take good heed
For then the priest flits his book
North to that other altar nook,
And makes a cross upon the latter
With his thumb, he speeds the better,
And such another on his face
For he hath need of God's grace,
For then to earthly men are given
The words of Jesu God's Son of heaven.
Both hearers and readers
Have much need of learning,
How they should read and they should hear
The words of God so loved and dear.
Men ought to have full much of dread
When they should read or hear it read,
And love also unto that sweet
That with these words our bale would beat.
But since our matter is of hearing
Therefore shall now be our learning,
Clerks may hear in one manner
But laymen it behoves another.
At the beginning attention thou take
A large cross on thee thou make,

Stand and say in this manner
As thou may see written here:

In the name of the Father Son & Holy Ghost
One soothfast God of might the most,
Be God's Word welcome unto me,
Joy and loving Lord to Thee.

While it is read speak thou nought
But thinking on Him that dear thee bought,
Saying thus in thy mind
As thou shalt after written find:

Jesu mine give me Thy grace
And of amendment might and space,
Thy Word to keep and do Thy Will,
The good to choose and leave the ill
And that it so may be
Good Jesu grant it me. Amen.

Rehearse this oft in thy thought
Till the Gospel be done, forget it not
Soon, besides, when it is done
Thou make a cross and kiss it soon.
Then ought to say the Creed sometime
When men hear it, say thou thine,
This that follows in English letter
I would thou say it for the better,
But when they say it say thou nought else
But do thou after as this book tells.
Here to look thou take good heed
For here is written thine English Creed.

I believe in God, full of might
That all has wrought
Heaven and earth day and night
And all of nought

And in Jesu that God's Son is all holy
Both God and Man, Lord endless
In Him trow I.
Through meekness of the Holy Ghost
That was so mild
He lit on Mary Maiden chaste
Became a child.
Under Ponce Pilate pained He was
Us for to save,
Done on the Cross, dead He was
Laid in His grave.
The Soul of Him went into hell,
Though sooth to say
Up He rose in flesh as fell
Upon the third day.
Up He rose with wounds all wide
Through His power
And sitteth on His Father's right side
Unto this hour.
Yet shall He come again us all to deem
In His Manhood,
Quick and dead and all that have been
Of Adam's seed.
Well I trow in the Holy Ghost,
And Holy Kirk that is so good.
And so trow I that housel is
Both flesh and blood.
And of my sins forgiveness
If I would amend,
Uprising also of my flesh
And life without end. Amen.

After that fast in hastening
Comes the time of the offering,
Offer or leave it as thou list,
How thou shouldst pray I would thou wist

As next is written I would thou say,
In this manner God to pray:

Jesu that wast in Bethlehem
Three kings there unto Thee came,
They offered gold, incense and myrrh,
And Thou forsook none of them there,
But wished them well all the three
Home again to their own countree.
Right so our offerings that we offer
And our prayers that we proffer,
Thou take Lord to Thy praising,
And be our help in everything,
That all our perils be done away,
Our good desires Thou grant alway,
Of our misdeeds Thou us amend,
In all our need Thou succour send. Amen.

After washing the priest will lout
The altar kiss and turn about,
Then he asketh with still voice
Each man's prayer to God on high,
Such prayer would I that thou took
As next followeth in the book:

The Holy Ghost upon thee light
And send His grace into thee right,
To rule thy heart and thy speaking
To God's worship and his praising.

Then the priest goes to his book
For his private prayers to look,
Kneel then down and say thou this
As next in black here written is:

God receive thy service
And this solemn sacrifice,

For the priest and for us all
That now are here or ever shall,
This mass to hear or worship do
The Sacring see or pray thereto,
And for all that live in God's Name
That they be kept from sin and shame,
And for the souls that hence be passed
That they have rest that aye shall last. Amen

Then he begins 'per omnia,'
And afterwards 'Sursum corda,'
At the end says 'Sanctus' thrice,
'In excelsis' says he twice,
All as fast as he has done
See that thou be ready soon.
Of all goods thou thank God then
And pray also for every man:

In world of worlds without ending
Thanked be thou Jesu my King,
All my heart I give it Thee,
Great right is there so it be.
With all my will I worship Thee,
Jesu blessèd mayst Thou be,
With all my heart I thank Thee
The good that Thou hast done to me,
Sweet Jesu grant me now this
That I may come into Thy bliss,
There with angels for to sing
This sweet song of Thy praising:
Sanctus Sanctus Sanctus
Jesu grant that it be thus. Amen.

When this is said kneel thou down
And that with great devotion,
Of all thy goods thank God then,
And so also for other men

Of every state and each degree,
So wills the law of charity.
Therefore without tarrying
In this wise be thou saying:

Lord honoured mayst Thou be,
With all my heart I worship Thee,
I thank Thee Lord as well I owe
For more of good than I can know,
That I have of Thee received
Since the time I was conceived;
My life, my limbs, Thou hast me lent,
My right wits Thou hast to me sent,
Thou has kept me by Thy grace
From perils sore in many a place;
All my life and all my living
Wholly have I of Thy giving;
Thou bought me dear with Thy Blood
And died for me upon the rood;
I have done against Thy Will
Sins many great and ill,
Yet art Thou ready of Thy goodness
To grant to me Thy forgiveness.
For this goodness and many more
I thank Thee, Lord, and so implore
That all my guilt Thou me forgive
And be my help while I shall live,
And give me grace for to eschew
To do a thing that I shall rue,
And give me good always to work.
Think on the state of holy kirk,
The Pope, the bishops, priests and clerks,
That they be busy in good works;
The king, the queen, the lords of land,
That be in God's Will maintained,

Their state maintained in all goodness,
To rule the folk in righteousness;
Our kinsmen and our well wishers,
Our friends, our tenants, and servers,
Our old men, children and women,
Merchants, craftsmen and tillmen,
Rich men and poor, great and small,
I pray Thee Lord for them all,
That they be kept specially
In good health and live holily;
For them that are in heavy life,
In slander, discomfort, or strife,
Sick, in prison, or on the sea,
Poor, exiled, deserted if they be,
To them all send succour
For Thy worship and Thine honour;
All that are in good life to-day,
And cleanly living to Thee pay,
Keep them Lord from all folly,
And from all sin for Thy mercy,
Grace everlasting to them send
In Thy service to the end. Amen.
This world that turneth many ways,
Make good to us in all our days;
The weather great and unstable,
Lord make it good and seasonable;
The fruits of the earth make plenteous,
As Thou seest best ordain for us.
Such grace, sweet Lord, Thou send
That in our last day and latter end,
When this world and we shall sever
Bring us to joy that lasteth ever. Amen.

When time is near of the Sacring
A little bell use men to ring,

Then shalt thou do reverence
To Jesu Christ's Own presence;
That He may loose all baleful bands,
Therefore lift up both thy hands,
And with inclination of thy body,
Behold the Elevation reverently;
Such prayer then thou take
As likes thee best for to make,
If thou of any be unprovided
I set here one that may be said,
Thou mayst change it for a better
Though I make it here in letter:

Praised be Thou King and blessed be Thou King,
Of all Thy gifts so good,
And thanked be Thou King Jesu all my joying,
That for me has spilt all Thy Blood,
And died for me upon the rood,
Thou give me grace to sing the song of Thy praising

PATER, AVE, CREDO

When thou hast said all thy Creed
This short prayer I wish thou read:

Lord as Thou canst and as Thou will
Have mercy on me that have done ill;
For whatso Thou with me wilt do,
I hold me bound to stay thereto;
Thy mercy Jesu would I have,
And I for boldness would it crave;
But Thou bidst ask and we shall have,
Sweet Jesu make us all safe,
And give me wit and wisdom right,
To praise Thee Lord with all my might.

When thou hast made this orison
Then shalt thou with devotion,
Make thy prayers in their bestead,
For all thy friends that now are dead:

Good Lord for Thy holy grace
Hear Thou our prayers in this place,
Grant now Lord for our prayer
That Christian souls that passed are
From this life that sinful is
Have each one part in Thy bliss;
For their souls I pray inwardly
That I shall name diversely
That this may be their meed;
Help and health in all their need
Father's soul, mother's soul, brother dear,
Sister's soul, kinsmen and others near,
That wished or willed us good to do,
Or any kindness to us show,
And all in Purgatory that pine,
That Mass be to them medicine;
And to all Christian souls holy,
Grant Thy grace and Thy mercy,
Forgive them all their trespass,
Unlock their bands and let them pass,
From all their pains to heavenly bliss
With angels to dwell in joy endless.

Then the priest saith as it is given
The Pater Noster to God of heaven,
Hearken to him with good will
And while he says it, hold thee still
But answer at temptationem
Sed libera nos a malo—Amen.
It were meed then this to ken,
Who ken it not are lewd men,

When this is done say privately,
For better prayer mayst thou not say:

Our Father that art in heaven
Blessing to Thy Name be given,
Come to us Thy Own Kingdom,
In heaven and earth Thy Will be done,
Our daily bread grant us to-day,
And our misdeeds forgive us aye,
As we do them that trespass us,
Right so have mercy upon us,
And lead us into no confounding,
But shield us from each wicked thing. Amen

Then soon the priest aloud will say,
Be ready and answer him alway,
Hearken how he speaks of peace,
And 'Agnus' says thrice ere he cease:
But in that peace thou mayst not be
If thou be out of charity;
Therefore 'tis good of God to crave
That charity of Him thou have,
And when the priest the pax will kiss,
Kneel then down and pray thou this:

God's Lamb that best may
Do the sins of the world away,
On us have mercy and pity
And grant us peace and charity
For in charity are threefold loves
As it in perfect peace behoves;
The first love is certainly
To love thy Lord so worthily,
Therefore I pray Thee God of might
To make me love Thee day and night,
Securely set out every dell
Sovereignly to love Thee well,

Sovereignly Thee to pay,
In all that ever I can or may,
And to the priest early and late
To my degree and my estate,
All good deeds to fulfil
And to eschew all that are ill;
The second is a privy love
That needful is to my behoof,
The which love is properly
Betwixt my soul and my body,
Therefore make Thou, good Lord,
My body and soul of one accord,
That either part with one assent
Serve Thee, O Lord, with all intent;
Let my body never do that ill
That I may never my soul spill;
The third love is without all doubt
To love thy neighbour all about,
And of that love for nothing cease;
Therefore I pray Thee, Prince of Peace,
That Thou wilt make as Thou may best
My heart to be in peace and rest,
And ready to love all manner of men,
And specially my kinsmen,
Neighbours, servants, and each subject,
Fellows, friends none to forget,
But love each one both far and near
Like as myself with heart clear,
And turn their hearts so unto me
That we may fully friends be;
That I of their goods and they of mine
Have ever joy with heart all fine,
As I pray for myself here
Grant others in the same manner.
So that each man love another
As if he were his own brother,

Such love, Lord, amongst us be
That we be well loved of Thee;
And by this holy Sacrament
That now is here at present,
And by the virtue of the Mass
That we may have forgiveness,
Of all our guilt and all our miss
And by Thy help come into bliss. Amen.

Look thou Pater Noster be saying
While the priest is receiving;
When the priest has rinsing done,
Upon thy feet thou stand up soon,
Then the clerk flitteth his book
Again to the south altar nook,
The priest turns to his service
And makes an end of his office,
Then without any tarrying
In this wise be thou saying:

Jesu, my King, I pray to Thee
Bow down Thy ear in pity,
And hear my prayer in this place
Good Lord for Thy holy grace;
For me and for all them that here are
Thou keep us from all kinds of care,
That may befall us any way
In what we do or what we say;
Whether we ride across the land,
Lie or sit or whether we stand,
What sudden chance may bring us ill,
Or otherwise than as we will,
We pray this Mass stand us instead
Of shrift and also housel bread;
And Jesu for Thy wounds five
Show us the way of righteous life. Amen.

When this is said kneel down soon
Say Pater Noster till Mass be done,
For the Mass is not ceased
Before the time of the Missa est;
But when thou hearest Ite,
Or Benedicamus if that it be,
Then is the Mass all done;
But yet this prayer make thou soon
And after well thou may
In God's Name wend thy way:

God be thanked by all his works,
God be thanked by priests and clerks,
God be thanked by every man,
I too thank God as I can.
I thank God for His goodness,
And specially now for this Mass,
Of all the prayers that now are prayed
I pray God that He be paid,
In mind of God I here me bless
With my blessing God send me His. Amen.

X

MASS OF THE PENAL TIMES IN ENGLAND

(The Manual, A.D. 1650.)

Prayers to be said before Mass

Almighty, and most merciful Father, unto Thee all the heavenly company of the celestial City, all the blessed orders of saved Spirits, do incessantly with due reverence, sing continually, glory, and everlasting praise. Thee, O Lord, all Saints and souls of holy men do laud and magnify, with most worthy and condigne honour, as to whom all praise, honour and glory, is most justly due. Nor there is no creature, be he never so worthy, that can sufficiently according to Thy worthiness, give unto Thee worthy and sufficient praise. For thou art that unspeakable, incomprehensible and everlasting goodness. Thou, good Lord, hast made me, Thou hast through the merits of the bitter Passion of Thy most blessed Son, which he vouchsafed to suffer for mankind, restored me to the state of salvation; to Thee only is due all laud, and honour, if any good thing be found in me.

O good Lord, I, miserable wretch, a creature of Thy making, a poor worm of the earth, have a good will to laud and magnify Thee, with all my mind and whole intent, but without Thy special grace, I find myself faint and wonder-

fully weak, wherefore I come to Thee my God, my life, and my strength, my hope, and only comfort, to crave Thy mercy and grace, to give me power to praise Thee. Grant of Thy unspeakable mercy, that I may worthily praise and honour Thee: and that what I do therein, may be pleasing and acceptable to Thee. Grant me the light of Thy grace, that my mouth may speak, and my heart study Thy glory, and my tongue may be occupied, only in the song of laud and praise. But because all praise in a sinner's mouth is vile, and I must of force confess myself many-fold to have offended with my lips, cleanse Thou, O good Lord Jesu, my heart from all filth and sin: sanctify me, most mighty Lord and Saviour, both inwardly and outwardly and make me worthy to magnify Thee: receive of Thy infinite goodness, the Sacrifice of my lips, and make it acceptable in Thy sight: let the savour thereof be pleasant and well-smelling unto Thee: let Thy holy sweetness wholly possess my mind, and feed my soul with the fulness of invisible things. Let my soul, good Lord, be quite cut off from visible things, and wholly given to the study of invisible things: clean separated from earthly things, and wholly addicted to heavenly meditations: and make my soul see the wonderful light of Thy Majesty, O almighty God, inspire Thou my heart, that I may continually give thanks unto Thee, and honour Thee. Grant me the grace, that in my pilgrimage and vale of misery, I may so praise Thee, that through Thy mercy and grace, I may be associated to their holy fellowship which see Thee everlast-

ingly, and sing praise to Thee, world without end. Amen.

O most clement Father of mercies, and God of all consolation, who hast bestowed not only once, Thy only begotten Son upon the Cross, for our recovery, but wouldst that His oblation most acceptable unto Thee, would daily be renewed in Thy Church, to renew in us the fruit thereof: grant us we beseech Thee, so attentively, reverently, and lovingly to be present at this so admirable and most wholesome mystery of Thy piety, that we may be able most effectually, to attain the participation thereof, Through the same Lord.

When the Priest is at Confession

O Lord God Almighty, long suffering, and much merciful: I have sinned without measure, and still mine iniquities do daily increase: I have provoked Thine anger, by committing evil wilfully in Thy sight, as it were determining naughtiness, and multiplying offences: I have sinned, O Lord I have sinned, and acknowledge mine iniquity: but Thou, O God, of Thy great goodness, hast promised to the penitent, remission of their sins. I therefore now bow the knees of my heart, beseeching mercy of Thee, O Lord, and willingly detecting and detesting the sinfulness of my conscience, I say with the penitent Publican *(say this thrice)* Be merciful, O God, unto me a sinner. Do not destroy me together with mine iniquities, nor reserve my punishment to be perpetual; but save me Thy unworthy servant, according to the multitude of Thy mercies, and I shall praise Thee all the

days of my life, because all the powers of Heaven praise Thee, and to Thee belongeth honour and glory, for ever and ever, Amen.

When the Priest goeth to the Altar after Confession

Take from us all our iniquities, O Lord, that we may be worthy to enter into heaven: *(say this thrice)* Have mercy on Thy people, O Christ, whom Thou hast redeemed with Thy Precious Blood. Lord have mercy upon us, Christ have mercy upon us, &c.

When the Priest saith, GLORIA IN EXCELSIS DEO

Glory be to God on high, and in earth peace to men of good will: we praise Thee, O Lord, we worship Thee, we magnify Thee, we adore Thee, we glorify Thee, we thank Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty, Lord Jesus Christ the only begotten Son, and the Holy Ghost. Lord God, Lamb of God, Son of the Father, Which takest away the sins of the world, have mercy upon us, Who takest away the sins of the world, hear our prayers, Who sittest on the right hand of God the Father, have mercy upon us: because Thou only art Holy, Thou only art our Lord, Thou only art most highest Jesus Christ, with the Holy Ghost, in the glory of God the Father. Amen.

At the FIRST COLLECT

Almighty and everlasting God, I most humbly beseech Thee, vouchsafe to look upon this Con-

gregation and mercifully accept the prayers of Thy Church, made unto Thee for us, by the ministry of this Priest, and thereby for Thy mercy's sake, give us remission of all our sins, integrity of mind, health of body, necessary sustentation, peace in our days, temperate air, fruitfulness of the earth, unity of faith, rooting out of all heresies, destruction of all wicked Counsels, increase of true Religion, earnest charity, sincere devotion in prayer, patience in troubles, joy in hope; and whatsoever is for our soul's health needful, and most belonging to Thy glory, through Jesus Christ our Lord. Amen.

At the EPISTLE

O God, which has fully accomplished in perfect verity, that which the Law did foretell, and under a wonderful Sacrament, hast left us the memory of Thy Passion, grant us, we beseech Thee, so to worship the holy mysteries of Thy blessed Body and Blood, that we may always feel the fruit of Thy redemption in us, who livest and reignest with God the Father and the Holy Ghost, in perfect unity for ever. Amen.

After the EPISTLE

O Glorious Trinity, O venerable Unity, by Thee we are created! O true eternity by Thee we are redeemed! O true charity defend, save, deliver, protect and cleanse Thy people, O God Almighty. We adore Thee, O God the Father, we praise Thee, O God the Son, we thank Thee, O God the Holy Ghost, to Whom, three Persons, and one God, be all honour and glory, for ever and ever. Amen.

At the GRADUAL

O Lord, deal not with us according to our sins, neither reward us according to our iniquities: Lord remember not our former offences, let Thy mercies speedily prevent us, because we have great need thereof. Help us, O God our Saviour, and for the glory of Thy Holy Name, deliver us O Lord, and be merciful unto us for Thy Name sake.

After the GOSPEL. CREDO IN DEUM, &c.

O Lord God, grant that we may all continue in the true and sincere profession of the holy Catholic faith to the end of our lives; and that we may therein fight a good battle, exercising ourselves in all holiness, and godliness, to the end, that after this life, we may receive of Thee (O Lord) a Crown of righteousness, which Thou hast laid up for all Thine Elect. Amen.

At the OFFERTORY

O Lord God, holy Father, who through Jesus Christ Thy only Son, hast taught a new oblation of a new testament, which the Church receiving of Thy holy Apostles, offereth throughout the whole world to Thee, O God the Creator of all things, offering under a hidden mystery, the first fruits of Thy creatures and gifts, to wit, bread and wine, mingled with water, straightways to be consecrated into the Flesh and Blood of Thy well-beloved Son, that by the same Oblation, He may represent Him, who is the Living Bread, descending from Heaven, giving life to all the world: Who by the blood and

water which flowed from His Side, did wash us from our sins : vouchsafe almighty God mercifully to accept this oblation, which Thy Catholic Church offereth to Thee by the Priest, for all Thy people, whom Thou hast purchased with the Precious Blood of Thy dear beloved Son, our Lord Jesus Christ. Amen.

When the Priest turning, desireth the people to pray for him

Our Lord send thee help from Heaven and protect thee. Our Lord be mindful of this thy Sacrifice, and receive it at thy hands, to the laud and glory of His Name, and to the health and comfort of our souls, and the souls of all the faithful, living and dead. Amen.

O Lord, which justifieth the wicked, and givest life to the dead, quicken and raise me. O Lord give me compunction of heart, and tears to mine eyes, that I may ever bewail the wickedness of my heart, with humility. Let my prayer come before Thy Presence, O Lord : if Thou be angry with me, O God, what helper shall I seek, or who shall have mercy on mine iniquities? Remember, O Lord, that Thou didst call the woman of Canaan, and the Publican to repentance, and didst receive Peter after his tears. Receive also my prayers (O God my Saviour) Who livest and reignest for ever. Amen.

When the Priest says, SURSUM CORDA

O God Father most high, lift up our hearts and minds (I beseech Thee) from the cogitations of earthly cares, to the meditation of heavenly

joys; that we may think and speak of Thee only, and may in all our life express Thee, and after may enjoy Thee for ever. Amen.

Then say with the Priest

It is meet and just, right and necessary, that we always, and in all places, give Thee thanks (O holy Lord) Father Almighty, everlasting God, through Jesus Christ our Lord: by whom the Angels praise Thy Majesty, the Dominations adore Thee, the Powers tremble, the Virtues of Heaven, and the heavens, and the blessed Seraphim, with mutual gladness, give praise unto Thee; with whom we beseech Thee, that Thou wilt command our prayers to be received, saying with humble confession: Holy, holy, holy, Lord God of Sabaoth, the heavens and earth are full of Thy glory. Glory be to God in the highest, blessed is He that cometh in the name of our Lord, Hosanna in the highest. Amen.

At the HOLY CANON

O most High Priest, and true Bishop Jesus Christ, Who hast offered Thyself to God Thy Father, upon the Altar of the Cross, a pure and immaculate Host, for us wretched sinners, Who hast left unto us Thy true Flesh and Blood in a Sacrament, which is made by the Divine Omnipotency, and hast ordained this Sacrament, which Thou commandest to be offered in remembrance of our salvation: by the same almighty power, I beseech Thee, that Thou wilt grant me, poor sinner, worthily to remember Thy blessed Passion, and to resign

myself wholly to Thee, my Lord, and Redeemer: and to be present at this heavenly Sacrifice, with tears and reverence, with purity of heart, and plenty of tears, with spiritual gladness, and heavenly joy. Let my mind taste the sweetness of Thy blessed presence, and behold the troops of Thy Saints and Angels, which are about Thee. Amen.

Intercede for me, O blessed Virgin Mary, that my prayers may take effect, before Thy Son, our Lord and Saviour Jesus Christ. Intreat for me, O ye Apostles; make intercession for me, O ye Martyrs; pray for me all ye Confessors, and all ye holy company of Heaven: the prayers of such, O Lord, Thou despisest not. Inspire them therefore, to pray for me, O Lord, Who livest and reignest one God, for ever and ever. Amen.

Here meditate with yourself till THE ELEVATION

And think yourself unworthy to be present amongst so many thousand of holy Angels and Saints as are there (although invisible to us) attending upon Him with all reverence, Whom through our sins (we caused to die a most bitter death,) and Whom (through our evil life), we from time to time (as much as in us lieth) do crucify. Think how great His love is to us, which by this daily oblation would preserve us in that estate, whereunto He once brought us. These benefits, and others (as time will suffer) considered: let us examine ourselves, our behaviour to so gracious a Lord, and say with

the Publican, O God be merciful unto me a sinner.

A Prayer whereby to offer up yourself

O most merciful Lord Jesus Christ, in remembrance of Thy most blessed Incarnation, Death, Passion, Wounds, Sorrows, Griefs, Sighs, Tears and drops of Thy most Precious Blood: and in remembrance of Thy most infinite love to mankind, and in the union of this oblation, and of that Sacrifice, by the which Thou didst offer Thyself on the Altar of the Cross; I do offer myself to Thy laud and glory, humbly beseeching Thee to give to the living grace, to the deceased peace and rest, and to all mercy and life everlasting. And I commend unto Thee, O Lord, my soul and body, and all that is within me, most humbly beseeching Thee to have mercy upon me, and upon all those, whom I am bound, in respect of nature, or friendship to pray for; as N. and N. &c.

At the ELEVATION OF THE HOST

All hail true Body, born of the blessed Virgin Mary, truly suffered and offered upon the Cross for mankind, Whose Side pierced with a spear, yielded water and blood, vouchsafe to be received of us in the hour of death, I beseech Thee, O sweet, O good Jesu, Son of the blessed Virgin, have mercy on me. Amen.

I adore and worship Thee (O Christ) with all praise and benediction, for by Thy bitter death and passion, Thou hast redeemed my soul from endless affliction. Have mercy upon me dear Jesus, and grant that Thy death be never found

frustrate in me, I most humbly beseech Thee. Amen.

At the ELEVATION OF THE CHALICE

All hail most precious and blessed Blood, flowing out of the Side of my Lord and Saviour Jesus Christ, washing away the spots both of the old and new offences : cleanse, sanctify and keep my soul, I beseech Thee, to everlasting life. Amen.

We thank Thee, O Lord God, merciful Father, that Thou didst vouchsafe to send Thy only begotten Son Jesus Christ into this wretched world, to die for us all, the most shameful death of the Cross, to the end, that He might offer Himself to Thee, through the Holy Ghost, a most pure, clean, holy and acceptable Sacrifice, for our sins, and might so purge our wicked consciences from all spots of uncleanness : by this Thy exceeding great love to us, and by these most bitter torments of Thy Son our Saviour, we most humbly beseech Thee, that Thou wilt preserve in us continually those most noble fruits of His redemption, and make us also daily to die with Him to the world, and to be crucified to the lusts and desires of the flesh, and to live to Thee only all our life : so that in the end we may reign everlastingly with Him, where Thou, with the same Thy Son, and the Holy Ghost, livest and reignest, one true and living God, for ever and ever. Amen.

The Soul of Christ sanctify me, the Body of Christ save me, the Water of the Side of Christ wash me, O good Jesus hear me, within Thy

Wounds hide me, suffer me not to be separated from Thee, from the malignant enemy defend me, and bid me come to Thee, that with Thy Saints I may praise Thee throughout all eternity. Amen.

An excellent Prayer and Adoration, to be made in the presence of the BLESSED SACRAMENT

I, most wicked wretch, and unworthy Christian, bow down before my Lord and Saviour, Who hath made and redeemed me, who fostereth and sustaineth me, and evermore remaineth life and verity. O Jesus Christ, very God and Man, I adore Thee here present, and call upon Thee, not doubting any whit at all of the very real presence of Thy Flesh and Blood vivificant, nor of the presence of Thy precious Body and most sacred Soul. Ah Lord, that I could in such sort know, behold, love and laud Thee, as so many millions of Angels do, with sovereign joy and gladness behold Thee: knowing, loving and lauding Thee perfectly, without being ever wearied in doing service and due obeisance unto Thee.

I salute Thee, O safeguard of my soul, eternal Word of the Father, true Sacrifice, Flesh vivificant, entire Divinity, eternal Life. O most precious Treasure, replenished with all delight, the harbour and resting-place of pure and clean hearts. O Angelical Viand, O celestial and most excellent Bread, O eternal Word of the Father, Which art for us made flesh, and yet remain God in the very selfsame Person, I confess Thee most undoubtedly to be true God

and true Man, consecrated after a miraculous manner on the Altar. Thou art the assured hope, and the true salutation of sinners. Thou art the sovereign restorative of those that languish, Thou art the incomprehensible treasure of poor distressed pilgrims. Hallowed be Thy name therefore, most sweet Saviour Jesus Christ, all Thy creatures sound forth praises and thanksgiving to Thee, for the love wherewith Thou tenderest our welfare, by descending down from heaven, and offering up Thy noble, pure, and innocent body, on the Altar of the Rood, for our redemption; and that after Thy Resurrection and Ascension, Thou didst vouchsafe for our welfare and consolation, to leave us with ineffable love, the selfsame Thy lively and immortal Body (contained in this most venerable Sacrament) as a memorial of Thy departure, and pawn of the peerless love Thou bearest us.

O Lamb of God that takest away the sins of the world, have mercy upon us, and grant us Thy peace. Refresh our souls, with spiritual food, and comfort, especially at the latter end of our days, that neither in life nor death we depart from Thee, nor be deprived at any time of Thy celestial benedictions: Thou which livest and reignest with God the Father, and the Holy Ghost in all eternity. Amen.

A Prayer for the departed, to be said at Mass

We humbly beseech Thee, O holy Father, for the souls of the faithful departed this life, that the Holy Sacrifice of the Mass may be to them eternal salvation, perpetual health, joy and rest

everlasting. O my Lord God, let this wonderful and excellent mystery of piety and bounty be unto them this day full and perfect joy: grant that they may be replenished with Thee, the living and true Bread Which descendedst from Heaven, and gavest life to the world; and with that holy and blessed Flesh of Thee, the immaculate Lamb, Which takest away the sins of the world, and make them to drink of the fountain of Thy piety, which by force of the soldier's lance, issued from the Side of Thee, our Lord Jesus crucified, that so being comforted, they may rejoice in Thy holy laud and glory. Amen.

When the Priest kisseth the Pax

O Lamb of God, that takest away the sins of the world, have mercy upon us; O Lamb of God, that takest away the sins of the world, have mercy upon us; O Lamb of God, that takest away the sins of the world, give us peace and quietness. Deliver us we beseech Thee, O Lord, from all our evils past, present, and to come, and by the intercession of Thy blessed and glorious Mother, the Virgin Mary, and of Thy Apostles Peter and Paul, and of all the Saints, mercifully grant us peace in our days, that we being aided by the help of Thy mercy, may continually be free from sin, and safe from all perturbation of mind and body.

When you kiss the Pax

Give peace in our days, O Lord, because there is no other that fightest for us, but only Thou, O Lord God.

When the Priest receiveth

O Sacred Feast, wherein Christ is received, the memory of His Passion is renewed, the mind is replenished with grace, and a pledge is given us of the glory to come.

A Disposition for SPIRITUAL COMMUNION

O my good God, and my sweet Saviour Jesus, Who here art come for my sake, and givest Thyself unto me for daily food, yea even unto all uses that my heart can desire. Most willingly would I, O my God, receive Thee sacramentally, but I dare not, nor cannot approach to Thy holy Sacrament, for I greatly fear to offend Thee by my indisposition, as also for that I am so far unworthy. Nevertheless, I am most certain, that without Thee, O my God, Who art the true food of my soul, I cannot live. Wherefore, I humbly beseech Thee, that although I cannot receive Thee sacramentally, yet that it may please Thee to refresh and come into me spiritually and make me partaker of that grace which they do feel who devoutly and worthily receive Thee. O good Jesus, despise not Thy poor creature, drive not from Thee Thine humble servant, but vouchsafe to come unto me, to tarry in me, and by Thy holy grace, to work and perfect all the effects and virtues of Thy most holy Sacrament in me: to Thine honor O my God, praise and glory, and to the profits of my poor soul. Amen.

O most merciful Lord God, Father of mercy, grant I beseech Thee, that this unbloody Sacrifice of the blessed Body and Blood of Thy Son, our Lord Jesus Christ, which here, and

everywhere throughout Thy holy Church is offered, to the great benefit of us all, for a continual and daily memory and thanksgiving, may intreat for us at Thy hands, mercy and remission of all our sins. Amen.

The grace of our Lord Jesus Christ, the virtue of His most glorious Passion, the sign of the holy Cross, the integrity of the blessed Virgin Mary, the blessing of all Saints, and the prayers of all the Elect of God, be between me and all mine enemies, visible and invisible, now, and in the hour of my death. Amen.

Then make the Sign of the Cross, and say:—

In nomine Patris, ✠ Filii, ✠ Spiritus Sancti. ✠ Amen.

A Prayer after the DIVINE SACRIFICE OF THE MASS

O most loving Lord, and almighty God, I beseech Thee most humbly vouchsafe to receive for acceptable, the divine service which I have done this day, to Thy honour and glory, and to the honour of Thy blessed Mother, and to the honour of all Saints, whose feasts we celebrate, in remission of our sins, and for all our friends and benefactors, as well those that live, as those that be departed: most earnestly requesting that Thou wouldst lovingly receive these our devotions, made in this time of Thy Divine Service; and to forgive me mercifully that which I have done without devotion, in deeds, words and thoughts. Give us Thy grace always to walk in Thy Commandments, and to serve Thee loyally, to the end Thou mayst be honoured and glorified in us, Amen.

XI

GARDEN OF THE SOUL

(Dr Challoner)

Prayers before Mass

RECEIVE, O holy Trinity, one God, the holy sacrifice of the body and blood of our Lord Jesus Christ, which I, thy unworthy servant, desire now to offer unto thy divine Majesty by the hands of this thy minister, with all the sacrifices which have ever been or are to be offered unto thee, in union with that most holy sacrifice offered by the same our Lord at the last supper, and on the altar of the cross. I offer it unto thee with the utmost affection of devotion, out of pure love for thine infinite goodness, and according to the most holy intention of the same our Lord, and of our holy mother Church :

1. To the great and eternal glory and love of thy divine Majesty.

2. In acknowledgment of thy sovereign excellence and supreme dominion over us, and our subjection to thee, and dependence upon thee.

3. In perpetual commemoration of the passion and death of the same Christ our Lord.

4. For the honour and increase of glory of the blessed Virgin, and of all the saints triumphant.

5. In eternal thanksgiving for all thy benefits, conferred upon the most sacred humanity of

our Lord, upon the blessed Virgin His mother, upon the saints my patrons; and for all the benefits hitherto or yet to be conferred upon all the blessed and predestinated, and upon me, the most unworthy of all.

6. In satisfaction for my sins, and for the sins of all the faithful, living or dead.

7. In particular, I offer it for the attainment of these (N N), or for this (N) grace or blessing, for these (N N) persons particularly recommended to me, and for all for whom I am accustomed or bound to pray; that thou wouldst grant to the departed rest, and to the living grace, to know, and love, and glorify thee perfectly now in this life, and hereafter blissfully in heaven. Accept and perfect this my desire, and vouchsafe thy abundant grace and blessing for its accomplishment.

At the Confiteor

O blessed Trinity, one God, Father, Son, and Holy Ghost, prostrate in spirit before thee, I here confess in the sight of the whole court of heaven, and of all thy faithful, my innumerable treasons against thy divine Majesty. I have sinned, O Lord, I have sinned: I have grievously offended through the whole course of my life, in thought, word, and deed; and therefore am unworthy to lift my eyes to heaven, or so much as to name thy sacred Name: how much more am I unworthy to appear here in thy sanctuary, and to assist among thy angels at these heavenly mysteries, which require so much purity, because Jesus Christ himself is here in person, both Priest and Victim! But,

O my God, thy mercies are above all thy works, and thou wilt not despise a contrite and humble heart; and therefore I here venture to come into thy temple, and with the poor publican, strike my breast and say, God be merciful to me a sinner. Amen.

When the Priest goes to the Altar

Let us adore the Heart of Jesus, which has loved us so much; let us prostrate ourselves before Him, and bewail the sins of which we have been guilty. Grant us, O Lord, a contrite and humble heart; let the homage of our adorations be as acceptable to thee as if we offered thee thousands of victims.

At the INTROIT

The Lord hath opened the gates of heaven; He hath rained down manna to feed us; He hath given us the bread of angels. Thy goodness, O my God, hath prepared it for the poor and humble heart; blessed art thou, O God of Israel, thou only canst work such wonders for me. I will offer to thee, in the presence of all thy people, the homage of my love and gratitude.

At the KYRIE

O Father of infinite mercy, have pity on thy children; O Jesus, sacrificed for us, apply to us the merits of thy precious blood; O Holy Ghost, the Sanctifier, descend into our hearts, and inflame them with thy love.

At the GLORIA IN EXCELSIS

What happiness for us that the Son of the Most High should have been pleased to dwell

amongst us, and have vouchsafed to offer us a dwelling in his Divine Heart! Suffer us, O Lord, to mingle our voices with those of the angelic choirs, to thank thee for so great a favour; and let us say with them, 'Glory to God in the highest heavens.' O almighty Father, we praise thee, we bless thee, we adore thee; we give thee thanks for all the benefits which thou hast lavished upon us without ceasing. O Jesus, Lamb without spot, who takest away the sins of the world, have mercy on us; thou only art holy, thou only art the Lord, who reignest with the Father and the Holy Ghost in glory, and meritest all our homage on earth.

At the Collects

O Lord, vouchsafe favourably to hear the prayers which thy priest offers to thee for the Church and for me.

I earnestly beseech thee to grant me those graces and virtues of which I have need, in order to deserve thy love. Fill my heart with eternal gratitude for all the blessings which thou hast conferred upon me, with a lively horror of sin, and with perfect charity towards my neighbour. Make my whole life worthy of one who is thy child. I deserve not to be heard for my own sake, O my God, but I beseech thy mercy through the infinite merits of thy divine Son.

O divine Jesus, inexhaustible fountain of all good things, open to us, we beseech thee, the interior of thy Heart; that having entered, by pious meditation, into this august sanctuary of divine love, we may fix for ever there our hearts,

as the place wherein are found the treasure, the repose, and the happiness of holy souls.

At the EPISTLE

Thou hast vouchsafed, O Lord, to teach us thy sacred truths by the prophets and apostles: oh, grant that we may so improve by their doctrine and examples in the love of thy holy name and of thy holy law, that we may show forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions; that we may be ever directed by thy light, and strengthened by thy grace, to walk in the way of thy commandments, and to serve thee with clean hearts. Through our Lord Jesus Christ.

At the GOSPEL

O God, the Father of light, blessed for ever be thy mercy, whereby thou hast called the nations of the earth from the darkness of ignorance and the shades of death into the marvellous light of thy faith; grant that all mankind, being delivered by thee from the slavery of Satan and of sin, may take upon them the light burden and sweet yoke of thy holy law; that thy name may be known and praised through all the earth. Behold, O Lord, how many are there who still remain in the darkness of error and of sin; and amongst those who know thy name, behold, how many with an unspeakable malice love and worship themselves and created things, instead of thee, who art the

only and infinite Good! Grant, then, we beseech thee, by thy almighty grace, that all mankind may become one family of saints, seeking only thy kingdom and justice. Through Christ our Lord. Amen.

At the CREED

I firmly believe—because God who is Infallible Truth hath so revealed it to the Holy Catholic Church, and through the Church to us—I firmly believe that there is one only God, in Three Divine Persons, equal and distinct, whose names are Father, Son, and Holy Ghost: that the Son became man, and through the operation of the Holy Spirit took flesh and a human soul in the womb of the most pure Virgin Mary, died for us upon the cross, rose again, ascended into heaven, and will come from thence at the end of the world to judge all the living and dead, to give paradise to the good, and hell to the wicked, for ever; and furthermore, upon the same motive, I believe every thing that the Holy Church believes and teaches. In this faith and for this faith I desire to live and die. Grant, O Lord, that my life may be comformable with my faith, that my faith may be animated by good works, that I may never be ashamed to declare myself a Catholic, and may constantly maintain the interests of thy holy religion. Draw closer to me, Lord, the bonds that bind me to thy Holy Church; put into my heart a spirit of perfect obedience to its lawful pastors. In its bosom I became thy child, and in its bosom I desire to live and die. Amen.

During the OFFERTORY

I adore thee, O my Lord; and, in union with the priest, offer thee this sacrifice, for thy honour and glory, in thanksgiving for all the benefits conferred upon myself and upon the whole world; and in satisfaction for my many sins, and the sins of other men. Accept, O Lord, of this holocaust, which is no other than thy divine Son, at once made priest and victim, offering and offerer, and apply his saving merits to my needy soul. Be comforted, O my heart, Jesus sacrifices himself for thee.

O my Lord Jesus Christ, in remembrance and praise of thy boundless love, with which thou didst give thyself wholly to us upon the altar of the cross, behold I offer unto thee this day this present sacrifice of the Mass, together with all those which are celebrated throughout the world, by the hands of thy priests, to be presented to thy eternal Father, in union with, and in the virtue of, that oblation in which thou thyself, dying on the cross, didst offer thy sacred body and blood for the salvation of the world.

Grant that the oblation of the same thy body and blood, which here is renewed in mystery, and is made under the form of bread and wine, may effectually obtain its proper fruit; that thereby the living may receive grace, and the faithful departed, everlasting rest.

Accept, also, O Lord, this same sacrifice, which contains in itself the fruit of thy passion and death, as an act of thanksgiving for the innumerable benefits thou hast conferred upon

us, and a propitiation and satisfaction for the countless sins we have committed, the good we have omitted to do, and the punishments we have deserved. Who livest, &c.

At the Lavabo

O my Jesus, would that I could take thee to witness of the holiness of my life and the innocence of my heart! But it is in thy mercy only that I place my hope; my consolation is in meditating on thy promises to the penitent heart and thy faithfulness in performing them: confounded at all that I have committed to this day, and encouraged by the favours which thou hast bestowed upon me, I can but promise to correspond better with thy graces than I have hitherto done. I will purify myself more and more with tears of penitence; I will bless thee as I do this day; and I will sing of the wonders of thy power and of thy mercy.

At the Suspice

O most holy and adorable Trinity, vouchsafe to receive this our sacrifice in remembrance of our Saviour's passion, resurrection, and glorious ascension: and grant that we may die with him to our sins, rise with him to a new life, and ascend with him to thee. Let those saints, whose memory we celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us, through the same Jesus Christ our Lord. Amen.

At the Orate, Fratres

The creature can offer nothing to the Creator that can be worthy of his acceptance; I unite myself, therefore, to the sacrifice of Jesus Christ, which can alone merit anything in my behalf. I desire nothing but through him and with him. I have no wish beyond him. O God of mercy, I seek nothing but thy love. Graciously accept of the sacrifice of my heart and of my whole self, and may it, like the sacrifice of Jesus, be pleasing to thee and unite us to him.

At the Secreta

Mercifully hear our prayers, O Lord, and graciously accept this oblation which we thy servants make to thee; and as we offer it to the honour of thy name, so may it be to us here a means of obtaining thy grace, and life everlasting hereafter. Through Jesus Christ. Amen.

At the Preface

Lift up, O Lord, do thou thyself lift up my heart to thee. Take from it all unholy thoughts, all earthly affections. Lift it wholly up to heaven, where thou art worthily adored, and to the altar, where thou art about to manifest thyself to me. My life is but one continual succession of thy mercies; let it be one continual succession of thanksgivings; and as thou art now about to renew the greatest of all sacrifices, is it not meet that I should burst forth in expressions of heartfelt gratitude? Suffer me, then, to join my feeble voice with the voices of

all the heavenly spirits, and in union with them to say, in a transport of joy and admiration,

HOLY, HOLY, HOLY, LORD GOD OF SABAOTH. HEAVEN AND EARTH ARE FULL OF THY GLORY. HOSANNA IN THE HIGHEST.

BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD. HOSANNA IN THE HIGHEST.

At the CANON

O eternal and most merciful Father, behold, we come to offer thee our homage this day: we desire to adore, praise, and glorify thee, and to give thee thanks for thy great glory, joining our hearts and voices with all thy blessed in heaven, and with thy whole Church upon earth. But acknowledging our great unworthiness and innumerable sins, for which we are heartily sorry and humbly beg thy pardon, we dare not venture to approach thee otherwise than in company of thy Son, our Advocate and Mediator, Jesus Christ, whom thou hast given us to be both our High Priest and Sacrifice. With Him, therefore, and through Him, we venture to offer thee this sacrifice; to his most sacred intentions we desire to unite ours; and with this offering which he makes of himself, we desire to make an offering of our whole being to thee. With him, and through him, we beseech thee to exalt thy holy Catholic Church throughout the whole world; to maintain her in peace, unity, holiness, and truth; to have mercy on thy servant N. our chief bishop, N. our prelate, and on all that truly fear thee;

on our pastor, [*parents, children*], friends, and benefactors, &c.; on all those whom we have in any way scandalised, injured, or offended, or for whom we are in any other way bound to pray; on all that are in their agony, or under violent temptations, or other necessities, corporal or spiritual; on all our enemies; and, in a word, on all poor sinners; that we may all be converted to thee, and find mercy, through Jesus Christ thy Son; through whom we hope one day to be admitted into the company of all thy saints and elect, whose memory we here celebrate, whose prayers we desire, and with whom we communicate in these holy mysteries.

When the Priest spreads his hands over the Oblation

(Here the bell is rung)

Give ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation in our behalf; and grant it may be effectual for the obtaining of all those blessings which he asks for us.

Behold, O Lord, we all here present to thee, in this bread and wine, the symbols of our perfect union. Grant, O Lord, that they may be made for us the true body and blood of thy dear Son; that, being consecrated to thee by this holy Victim, we may live in thy service, and depart this life in thy grace.

At the CONSECRATION

Bow down your body and soul in solemn adoration; make an act of faith in the real

presence of your Saviour's body and blood, soul and divinity, under the sacramental veils. Offer your whole self to him, and through him to his Father: beg that your heart and soul may be happily changed into him.

At the ELEVATION OF THE HOST

(Here the bell is rung thrice)

Hail, true body, born of the Virgin Mary, which didst truly suffer and wast immolated on the cross for man, whose side was pierced, and flowed with water and with blood; may we have a foretaste of thee in the last agony of death. O kind, O loving one, Jesus, Son of Mary, have mercy on me! Amen.

At the ELEVATION OF THE CHALICE

(Here also the bell is rung thrice)

Saviour of the world, save us; for by thy cross and by thy blood thou hast redeemed us; help us, we beseech thee, O our God. Amen.

Have mercy on me, dear Jesus, and grant that thy blood may not be shed in vain for me, I most humbly beseech thee. Amen.

At the MEMENTO FOR THE DEAD

I offer thee again, O Lord, this holy sacrifice of the body and blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of [*here name whom you chiefly propose to pray for*] my parents, [*if dead,*] relatives, benefactors, neighbours, &c. Likewise of such as I have any ways injured, or been the

occasion of their sins; of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

At the NOBIS QUOQUE PECCATORIBUS

Vouchsafe to grant the same to us, poor and miserable sinners: judge us not according to our demerits; but through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon.

We ask it of thee in the name of thy dear Son, who liveth and reigneth eternally with thee, and in that form of prayer which he himself hath taught us.

At the PATER NOSTER

O our Father, who reignest in heaven, come and reign in my soul, come and sanctify it by thy presence; come and subject it to thy holy will, and render it obedient to the inspirations of thy grace. Extinguish in my heart every feeling of hatred and revenge; forgive me as I forgive. Grant to me such wisdom and such strength that I may triumph over all temptations. Deliver me from all those evils which oppress me, and under which I groan, being burdened. I come to thee, as a child to his father, to be fed; as a subject to his prince, to be protected; as one afflicted, to his only succour, to be consoled and comforted.

At the Libera Nos

Deliver us, we beseech thee, O Lord, from all evils past, present, and to come; and by the intercession of Blessed Mary, ever Virgin, and of all the Saints, mercifully grant peace in our days, that by the assistance of thy holy grace we may be always free from sin and secure from all disturbance.

At the Pax Domini

Thy body was broken, and thy blood shed for us; grant that the commemoration of this holy mystery may obtain for us peace; and that those who receive it may find everlasting rest.

O Lamb of God, pure and spotless victim, who only canst satisfy the justice of an offended God, vouchsafe to make me partaker of the merits of thy sacrifice. What lessons of humility, meekness, charity, and patience dost thou not give me! Impress these virtues upon my heart, that it may be to thee a pleasant habitation, wherein thou mayest repose as in an abode of peace.

After the Agnus Dei

In saying to thy apostles, Peace I leave with you, my peace I give unto you; thou hast promised, O Lord, to all thy Church, that peace which the world cannot give—peace with thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace; let nothing separate us from thee, to whom we heartily desire to be united, through

the blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temptations, or fall into our common weaknesses.

O my good God, and sweet Saviour Jesus, who art present here for my sake, and givest thyself to me for daily food, and for the supply of all my necessities; since without thee, who art the true food of my soul, I cannot live, I humbly beseech thee to refresh me spiritually, and make me partaker of that grace which they experience who devoutly receive thee. O good Jesus, despise me not, but vouchsafe to visit thy servant, and by thy grace to work and perfect all the effects and virtues of thy holy sacrament in me, to thy honour, O my God, and the eternal salvation of my soul. Amen.

Soul of Christ, sanctify me; Body of Christ, save me; Blood of Christ, inebriate me; Water out of the side of Christ, wash me; Passion of Christ, strengthen me. O good Jesus, hear me, hide me within thy wounds; suffer me not to be separated from thee; defend me from the malignant enemy; at the hour of my death call me, and bid me come unto thee, that with thy saints I may praise thee for all eternity. Amen.

At the DOMINE, NON SUM DIGNUS

God only can be worthy of receiving God; how, then, can a soul so sinful as mine merit so great a happiness! But thou, O Lord, regardest not thy greatness, but thy mercy.

Thou willest that I come to thee, as one sick to the physician who can heal him, as one poor to the rich lord who can assist him. O God of love, behold at thy feet the poorest, the most infirm of thy creatures. Unite me to thyself, and I shall become rich and whole in thy sight. Work, I beseech thee this miracle, worthy of thy omnipotence and charity.

While the Priest communicates

O sacred banquet, in which Christ is received, the memory of his passion is renewed, the mind is filled with grace, and a pledge of future glory is given to us!

Grant, O Lord Jesus, that we may so reverence the sacred mysteries of thy body and blood, that we may ever find in ourselves the fruits of thy redemption. Amen.

Act of SPIRITUAL COMMUNION *for those who do not intend to communicate*

O my most loving Saviour, since I cannot have the happiness of receiving thee this day, suffer me to gather up the precious crumbs that fall from thy table, and to unite myself to thy divine heart by faith, hope, and charity. I confess I do not deserve the children's bread; but I venture humbly to declare that, away from thee, my soul is dried up with thirst, and my heart cast down with faintness. Come, then, into me, O my divine Jesus! come into my mind, to illuminate it with thy light; come into my heart, to enkindle in it the fire of thy love, and to unite it so intimately with thy own, that it may be no

more I that live, but thou that livest in me, and reignest in me for ever.

Prayer during THE ABLUTIONS

Grant us, O Lord, a part in the fruits of thy death and passion, the sacred memory of which we have this day commemorated. I adore thy goodness, O gracious Lord, for thy inestimable favour in admitting me to be present again at that holy sacrifice where thou art both priest and victim. Oh, make me always sensible of so great a blessing, and let not my unworthiness put a bar to thy mercy and goodness.

At the COMMUNION

Let it be now, O Lord, the effect of thy mercy, that we, who have been present at this holy mystery, may find the benefit of it in our souls.

At the POST-COMMUNION

We give thee thanks, O God, for thy mercy, in admitting us to have a part in offering this sacrifice to thy holy name: accept it now to thy glory, and be ever mindful of our weakness.

We have received heavenly mysteries, O Lord, in the commemoration of the blessed Mary ever Virgin, N., and all thy Saints; grant, we beseech thee, that what we celebrate in time, we may obtain in the joys of eternity. Through our Lord, &c.

At the LAST GOSPEL

O Eternal Word, speak to my soul, which adores thee in profound silence; thou who art

the great creator of all things, abandon not, I beseech thee, thy own creature : be thou my life, my light, and my all.

O Light Eternal, enlighten me as to this present life, and in the life to come.

Reign in me as in thine own inheritance; for thou, O Lord, hast made me; thou hast redeemed me. May I be ever thine!

Prayer after Mass

I return thee humble thanks, O Lord, that thou hast permitted me, the most unworthy of thy creatures, to bear a part in this great sacrifice. Pardon, O Lord, all my distractions; and may thy merits enable me to enter the august temple of that heavenly country, where the great sacrifice of thy love is fulfilled, and where the soul lives eternally in God, and God in the soul.

XII

ANOTHER FORM OF PRAYERS FOR MASS

(Dr Challoner)

Prayer before Mass

Prostrate in spirit at the foot of thy holy altar, I adore thee, O almighty God, and firmly believe that the Mass at which I am going to assist is the sacrifice of the body and blood of thy Son Christ Jesus. Oh, grant that I may assist thereat with the attention, respect, and awe due to such august mysteries; and that, by the merits of the victim there offered for me, I myself may become an agreeable sacrifice to thee, who livest and reignest with the same Son and Holy Ghost, one God, world without end. Amen.

I believe, O my God, that in the sacrifice of the Mass is daily renewed that sacrifice which Jesus Christ accomplished on the cross. I believe that it is renewed for the glory of thy divine name, for the sanctification of the just, and for the salvation of sinners. I humbly implore thee, O Father of mercies, to purify my heart before being present at the holocaust of the Lamb without spot. Be far from me all thoughts of earth, while I assist at that greatest work of heaven, which God himself cannot surpass. Jesus, Mary, all ye holy angels, be my aid!

O most merciful Father of mercies and God of all consolation, who so lovedst the world that thou sparedst not thine only-begotten Son, but for our restoration gave Him up to the suffering and death of the most bitter cross; and moreover willest that this sacrifice, most pleasing unto thee, should daily be renewed in thy Church for the renewal of its fruits in us; grant us, we beseech thee, to assist at this adorable and salutary mystery of thy divine power, wisdom, and goodness, with such attention, reverence, and devotion, that by the offering of this unbloody sacrifice we may most effectually be made partakers of that sacrifice of blood, through the same our Lord Jesus Christ. Amen.

At the Confiteor

O divine Jesus, thou art the victim charged with all the iniquities of the world; thou didst weep for them bitter tears; thou didst expiate them by the most dreadful torments and by the most cruel of deaths. I come to mingle my tears with thine; I confess to thee, in the presence of Mary ever Virgin and of all the Saints, that I have sinned exceedingly; that it is my ingratitude that pierced thy heart, and put thee to a cruel death. O God, my Saviour, through thy tears, through thy agony in the Garden, and through thy precious blood and the wound in thy Sacred Heart, I beseech thee to accept this my confession, and mercifully pardon all my deficiencies, that, according to the greatness of thy mercy, I may be fully and perfectly absolved in heaven; who livest and reignest, &c.

When the PRIEST *goes to the* ALTAR

Let us adore the Heart of Jesus, which has loved us so much; let us prostrate ourselves before Him, and bewail the sins of which we have been guilty. Grant us, O Lord, a contrite and humble heart; let the homage of our adorations be as acceptable to thee as if we offered thee thousands of victims.

At the INTROIT

The Lord hath opened the gates of heaven; He hath rained down manna to feed us; He hath given us the bread of angels. Thy goodness, O my God, hath prepared it for the poor and humble heart; blessed art thou, O God of Israel, thou only canst work such wonders for me. I will offer to thee, in the presence of all thy people, the homage of my love and gratitude.

At the KYRIE

Have mercy on me, O Lord, and forgive me all my sins; and though I have nothing of my own to move thy goodness, yet let my importunity prevail: have mercy, O Lord, have mercy on me.

At the GLORIA IN EXCELSIS

What happiness for us that the Son of the Most High should have been pleased to dwell amongst us, and have vouchsafed to offer us a dwelling in his Divine Heart! Suffer us, O Lord, to mingle our voices with those of the

angelic choir, to thank thee for so great a favour; and let us say with them, 'Glory to God in the highest heavens.' O Almighty Father, we praise thee, we bless thee, we adore thee; we give thee thanks for all the benefits which thou hast lavished upon us without ceasing. O Jesus, Lamb without spot, who takest away the sins of the world, have mercy on us; thou only art holy, thou only art the Lord, who reignest with the Father and the Holy Ghost in glory, and meritest all our homage on earth.

At the Collects

O Lord, vouchsafe favourably to hear the prayers which thy priest offers to thee for the Church and for me.

I earnestly beseech thee to grant me those graces and virtues of which I have need, in order to deserve thy love. Fill my heart with eternal gratitude for all the blessings which thou hast conferred upon me, with a lively horror of sin, and with perfect charity towards my neighbour. Make my whole life worthy of one who is thy child. I deserve not to be heard for my own sake, O my God, but I beseech thy mercy through the infinite merits of thy divine Son.

O divine Jesus, inexhaustible fountain of all good things, open to us, we beseech thee, the interior of thy Heart; that having entered, by pious meditation, into this august sanctuary of divine love, we may fix for ever there our hearts, as the place wherein are found the treasure, the repose, and the happiness of holy souls.

At the Epistle

Thou hast vouchsafed, O Lord, to teach us thy sacred truths by the prophets and apostles: oh, grant that we may so improve by their doctrine and examples in the love of thy holy name and of thy holy law, that we may show forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions; that we may be ever directed by thy light, and strengthened by thy grace, to walk in the way of thy commandments, and to serve thee with clean hearts. Through our Lord Jesus Christ.

At the Gospel

O Lord Jesus, who, according to thy Father's will, hast declared unto the world the message of the Gospel; grant that we may receive it into our minds, embrace it with our wills, preserve it in our memory, and practise it in our lives; and being united here with those elect sheep who hear thy voice, may be numbered with them also at the last day at thy right hand, and hear thee say, 'Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world.'

Prayer at the Sermon

I will hear what the Lord will say unto me.

O Jesus, light of the world, enlighten my understanding, that I may understand thy word; and cleanse my heart, that it may bring forth the fruits of the same.

At the CREED

I firmly believe—because God who is Infallible Truth hath so revealed it to the Holy Catholic Church, and through the Church to us—I firmly believe that there is one only God, in Three Divine Persons, equal and distinct, whose names are Father, Son, and Holy Ghost: that the Son became man, and through the operation of the Holy Spirit took flesh and a human soul in the womb of the most pure Virgin Mary, died for us upon the cross, rose again, ascended into heaven, and will come from thence at the end of the world to judge all the living and dead, to give paradise to the good, and hell to the wicked, for ever; and furthermore, upon the same motive, I believe everything that the Holy Church believes and teaches. In this faith and for this faith I desire to live and die. Grant, O Lord, that my life may be animated by good works, that I may never be ashamed to declare myself a Catholic, and may constantly maintain the interests of thy holy religion. Draw closer to me, Lord, the bonds that bind me to thy Holy Church; put into my heart a spirit of perfect obedience to its lawful masters. In its bosom I became thy child, and in its bosom I desire to live and die. Amen.

During the OFFERTORY

O eternal Father, who wast pleased to institute this most holy sacrifice of the new law, wherein thy only-begotten Son might be offered to thee; I offer the same to thy divine Majesty, and in union therewith I offer myself, and all that of

thy bounty thou hast bestowed upon me. Look upon me, and have mercy upon me. Amen.

Sin hath made us the enemies of our God, but Jesus Christ, by his death, hath reconciled us with his divine Father. It is in the Sacred Heart that this reconciliation is accomplished. O my soul, how Jesus Christ hath loved us! At what a price he hath redeemed us! Not with gold, nor with riches, but by the voluntary shedding of his blood. He hath sacrificed himself for us: let us, then, live only for him, let us sacrifice ourselves together with him.

Thou willest, O Jesus, that I should be a victim of love, wholly consecrated to thy Divine Heart: it is my most ardent desire. Thy benefits are numberless; thou hast broken the bonds of my servitude; thou hast adopted me for thy child; thou hast admitted me to thy table; thou hast given me a place in thy Divine Heart; and even yet, for all my continual prevarications, thou preparest me an everlasting blessedness: how could I ever forget so many benefits! I will publish thy mercies, and will never cease to love thee with all the fervour of my heart. But, O my God, my heart is not full enough of love and fervour to be an offering worthy of thee. What, then, shall I give thee? I will give thee thy Son. That Son, the most worthy object of thy complacency, will supply my inability. O Lord, look not on me, but on this divine offering.

At the LAVABO

O my Jesus, would that I could take thee to witness of the holiness of my life and the

innocence of my heart! But it is in thy mercy only that I place my hope; my consolation is in meditating on thy promises to the penitent heart and thy faithfulness in performing them: confounded at all that I have committed to this day, and encouraged by the favours which thou hast bestowed upon me, I can but promise to correspond better with thy graces than I have hitherto done. I will purify myself more and more with tears of penitence; I will bless thee as I do this day; and I will sing of the wonders of thy power and of thy mercy.

At the SUSCIPE

O most holy and adorable Trinity, vouchsafe to receive this our sacrifice in remembrance of our Saviour's passion, resurrection, and glorious ascension: and grant that we may die with him to our sins, rise with him to a new life, and ascend with him to thee. Let those saints, whose memory we celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us, through the same Jesus Christ our Lord. Amen.

At the ORATE, FRATRES

Sanctify, O Lord, we beseech thee, these gifts which we offer thee in this solemnity of thy holy servant N. and so strengthen us by thy grace, that both in prosperity and adversity our ways may be ever directed to thy honour. Through our Lord Jesus Christ.

At the PREFACE

Lift up, O Lord, do thou thyself lift up my heart to thee. Take from it all unholy thoughts,

all earthly affections. Lift it wholly up to heaven, where thou art worthily adored, and to the altar, where thou art about to manifest thyself to me. My life is but one continual succession of thy mercies; let it be one continual succession of thanksgivings; and as thou art now about to renew the greatest of all sacrifices, is it not meet that I should burst forth in expressions of heartfelt gratitude? Suffer me, then, to join my feeble voice with the voices of all the heavenly spirits, and in union with them to say, in a transport of joy and admiration,

HOLY, HOLY, HOLY, LORD GOD OF SABAOTH. HEAVEN AND EARTH ARE FULL OF THY GLORY. HOSANNA IN THE HIGHEST.

BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD. HOSANNA IN THE HIGHEST.

At the CANON

O eternal and most merciful Father, behold, we come to offer thee our homage this day: we desire to adore, praise, and glorify thee, and to give thee thanks for thy great glory, joining our hearts and voices with all thy blessed in heaven, and with thy whole Church upon earth. But acknowledging our great unworthiness and innumerable sins, for which we are heartily sorry and humbly beg thy pardon, we dare not venture to approach thee otherwise than in company of thy Son, our Advocate and Mediator, Jesus Christ, whom thou hast given us to be both our High Priest and Sacrifice. With Him, therefore, and through Him, we

venture to offer thee this sacrifice; to his most sacred intentions we desire to unite ours; and with this offering which he makes of himself, we desire to make an offering of our whole being to thee. With him, and through him, we beseech thee to exalt thy holy Catholic Church throughout the whole world; to maintain her in peace, unity, holiness, and truth; to have mercy on thy servant N. our chief bishop, N. our prelate, and on all that truly fear thee; on our pastor, [*parents, children*], friends, and benefactors, &c.; on all those whom we have in any way scandalised, injured, or offended, or for whom we are in any other way bound to pray; on all that are in their agony, or under violent temptations, or other necessities, corporal or spiritual; on all our enemies; and, in a word, on all poor sinners; that we may all be converted to thee, and find mercy, through Jesus Christ thy Son; through whom we hope one day to be admitted into the company of all thy saints and elect, whose memory we here celebrate, whose prayers we desire, and with whom we communicate in these holy mysteries.

When the PRIEST *spreads his hands over the* OBLATION

(Here the bell is rung)

Give ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation in our behalf; and grant it may be effectual for the obtaining of all those blessings which he asks for us.

Behold, O Lord, we all here present to thee, in this bread and wine, the symbols of our perfect union. Grant, O Lord, that they may be made for us the true body and blood of thy dear Son; that, being consecrated to thee by this holy Victim, we may live in thy service, and depart this life in thy grace.

At the CONSECRATION

Bow down your body and soul in solemn adoration; make an act of faith in the real presence of your Saviour's body and blood, soul and divinity, under the sacramental veils. Offer your whole self to him, and through him to his Father: beg that your heart and soul may be happily changed into him.

At the ELEVATION OF THE HOST

Hail, saving Victim, incarnate Word, sacrificed for me and all mankind! Hail, precious Body of the Son of God! Hail, sacred Flesh, torn with nails, pierced with a lance, and bleeding on a cross for us sinners! O amazing goodness! O infinite love! Oh, let that tender love plead now in my behalf; let all my iniquities be here effaced, let my soul be cleansed from all its defilements. Lord, I believe in thee; I hope in thee; I love thee. To thee be honour, praise, and glory, from all creatures, for ever and ever. Amen.

At the ELEVATION OF THE CHALICE

Hail, sacred Blood, flowing from the wounds of Jesus Christ, and washing away the sins of the world! Oh cleanse, sanctify, and preserve my

soul, that nothing in future may ever separate me from thee. Behold, O eternal Father, thy holy Jesus, and look upon the face of thy Christ, in whom thou art well pleased. Hear the voice of his blood crying out to thee, not for vengeance, but for mercy and pardon. Accept this divine oblation, and through the infinite merits of all the sufferings that Jesus endured on the cross for our salvation, be pleased to look upon us, and upon all thy people, with an eye of mercy.

At the MEMENTO FOR THE DEAD

I offer thee again, O Lord, this holy sacrifice of the body and blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of [*here name whom you chiefly propose to pray for*], my parents, [*if dead,*] relatives, benefactors, neighbours, &c. Likewise of such as I have any ways injured, or been the occasion of their sins; of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them. To these, O Lord, and all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

At the NOBIS QUOQUE PECCATORIBUS

Vouchsafe to grant the same to us, poor and miserable sinners: judge us not according to our demerits; but through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon.

We ask it of thee in the name of thy dear Son, who liveth and reigneth eternally with thee, and in that form of prayer which he himself hath taught us.

At the Pater Noster

Thou, O ineffable God, art our Father. Our Father, because thou hast created us with so much love. Our Father, because thou hast redeemed us with so much blood. Our Father, because thou dost preserve us by thy omnipotence. Deal with us, O Lord, as thy children; and grant that we may truly reverence thee as our Father. Endow us, we beseech thee, with grace to seek only thy glory, as becomes the children of so good a Parent. We were created by thee, we are governed by thee. O grant that we may live only for thee.

At the Libera Nos

Deliver us, we beseech thee, O Lord, from all evils past, present, and to come; and by the intercession of Blessed Mary, ever Virgin, and of all the Saints, mercifully grant peace in our days, that by the assistance of thy holy grace we may be always free from sin and secure from all disturbance.

At the Pax Domini

Thy body was broken, and thy blood shed for us; grant that the commemoration of this holy mystery may obtain for us peace; and that those who receive it may find everlasting rest.

O Lamb of God, pure and spotless victim, who only canst satisfy the justice of an offended God, vouchsafe to make me partaker of the merits of thy sacrifice. What lessons of humility, meekness, charity, and patience dost thou not give me! Impress these virtues upon my heart, that it may be to thee a pleasant habitation, wherein thou mayest repose as in an abode of peace.

After the AGNUS DEI

In saying to thy apostles, Peace I leave with you, my peace I give unto you; thou hast promised, O Lord, to all thy Church, that peace which the world cannot give—peace with thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace; let nothing separate us from thee, to whom we heartily desire to be united, through the blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temptations, or fall into our common weaknesses.

O my good God, and sweet Saviour Jesus, who art present here for my sake, and givest thyself to me for daily food, and for the supply of all my necessities; since without thee, who art the true food of my soul, I cannot live, I humbly beseech thee to refresh me spiritually, and make me partaker of that grace which they experience who devoutly receive thee. O good Jesus, despise me not, but vouchsafe to visit thy

servant, and by thy grace to work and perfect all the effects and virtues of thy holy sacrament in me, to thy honour, O my God, and the eternal salvation of my soul. Amen.

Soul of Christ, sanctify me; Body of Christ, save me; Blood of Christ, inebriate me; Water out of the side of Christ, wash me; Passion of Christ, strengthen me. O good Jesus, hear me, hide me within thy wounds; suffer me not to be separated from thee; defend me from the malignant enemy; at the hour of my death call me, and bid me come unto thee, that with thy saints I may praise thee for all eternity. Amen.

At the Domine, Non Sum Dignus

God only can be worthy of receiving God; how, then, can a soul so sinful as mine merit so great a happiness! But thou, O Lord, regardest not thy greatness, but thy mercy. Thou willest that I come to thee, as one sick to the physician who can heal him, as one poor to the rich lord who can assist him. O God of love, behold at thy feet the poorest, the most infirm of thy creatures. Unite me to thyself, and I shall become rich and whole in thy sight. Work, I beseech thee, this miracle, worthy of thy omnipotence and charity.

While the Priest Communicates

O sacred banquet, in which Christ is received, the memory of his passion is renewed, the mind is filled with grace, and a pledge of future glory is given to us!

Grant, O Lord Jesus, that we may so reverence the sacred mysteries of thy body and blood, that we may ever find in ourselves the fruits of thy redemption. Amen.

Act of Spiritual Communion for those who do not intend to Communicate

O my most loving Saviour, since I cannot have the happiness of receiving thee this day, suffer me to gather up the precious crumbs that fall from thy table, and to unite myself to thy divine heart by faith, hope, and charity. I confess I do not deserve the children's bread; but I venture humbly to declare that, away from thee, my soul is dried up with thirst, and my heart cast down with faintness. Come, then, into me, O my divine Jesus! come into my mind, to illuminate it with thy light; come into my heart, to enkindle in it the fire of thy love, and to unite it so intimately with thy own, that it may be no more I that live, but thou that livest in me, and reignest in me for ever.

Prayer *during the* Ablutions

Grant us, O Lord, a part in the fruits of thy death and passion, the sacred memory of which we have this day commemorated. I adore thy goodness, O gracious Lord, for thy inestimable favour in admitting me to be present again at that holy sacrifice where thou art both priest and victim. Oh, make me always sensible of so great a blessing, and let not my unworthiness put a bar to thy mercy and goodness.

At the COMMUNION

Let it be now, O Lord, the effect of thy mercy, that we, who have been present at this holy mystery, may find the benefit of it in our souls.

Oh, how sweet, Lord, is thy spirit; who, to show thy sweetness towards thy children, givest them the most delicious bread from heaven, and sendest the proud away empty.

At the POST-COMMUNION

Pour forth upon us, O Lord, the spirit of thy love, that, by thy mercy, thou mayest make those of one mind whom thou hast fed with one celestial food. Through our Lord Jesus Christ, who liveth and reigneth with thee, in the same unity of the Holy Spirit, &c.

Prayers after Mass

Most gracious God, Father of mercy, grant, I beseech thee, that this adorable sacrifice of the blessed body and blood of thy Son, our Lord Jesus Christ, may obtain for us, at thy hands, mercy, and the remission of all our sins. Amen.

Almighty God, we humbly beseech thee graciously to look down upon this congregation, and mercifully hear and accept the prayers of thy Church. Of thine infinite mercy, be pleased to grant us pardon of all our sins, soundness of mind, health of body, and all the necessaries of life; grant also peace in our days, freedom from tempests, and fruitful seasons. Grant also to our prayers the unity of the Catholic faith, the extirpation of heresies, the destruction of wicked counsels, the increase of orthodox religion, fervour of love and piety, sincere devotion, patience,

and long-suffering in affliction, and joy in hope. Finally, grant us all things needful for the welfare of our souls and bodies; but, above all, whatever may promote the increase of thy glory. Through our Lord, &c.

I give thee all possible praise and thanks, O Sovereign Creator, that thou hast permitted me this day to be present, and to assist at this holy sacrifice. Receive, O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions; and grant, by the strength and virtue of those divine mysteries, I may go on cheerfully in the path of thy commandments, love, and service, amidst all the temptations, troubles, and dangers of my life's pilgrimage, till I shall one day happily arrive at thy heavenly kingdom, where, with the blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more worthily celebrate thy infinite goodness and mercy with uninterrupted canticles of eternal praise, admiration, and gratitude.

Happy are they who dwell in thy house, O Lord: for ever and ever they will praise thee.

Thou art worthy, O Lord, to receive honour, glory, and power.

Praise the Lord, for he is good, for his mercy is everlasting.

Who shall relate the wonders of the Lord! who shall publish his praises!

PRAYERS FOR MASS ACCORDING TO THE FOUR GREAT ENDS OF SACRIFICE

(Dr Hay)

A prayer of Humiliation, immediately before Mass begins

O INCOMPREHENSIBLE Creator, who am I that I should here appear before Thee, or presume to approach to Thy holy altar? I confess to Thee, my God, that of myself I cannot possibly assist at these divine mysteries as I ought. I can neither think a good thought nor speak a good word, nor offer up one prayer which may be acceptable in Thy sight, except Thy grace direct me, and Thy Holy spirit assist me. Wherefore, O my great God, most humbly acknowledging my extreme weakness, and confessing that I can do nothing without Thee, and in fear and trembling lest by my indevotion I should offend Thee, I humbly implore Thy divine assistance at all times and in all my actions, but especially in assisting at these tremendous mysteries. Illuminate my understanding, O my God, with the light of Thy grace, that I may penetrate and comprehend the wonderful things Thou performest in this adorable sacrifice; inflame my heart with the fire of Thy divine love, that I may burn in Thy presence with ardent charity; restrain my imagination from all idle distractions, and from all wandering thoughts upon creatures; fix the whole attention of my soul upon Thee alone, my God, and upon Thy divine love and holy will,

and deliver me from all the snares of the enemy, that through Thy gracious assistance I may assist at these adorable mysteries in such a manner as to be agreeable and pleasing to Thee, my God, which is the principal thing my soul desires in time and in eternity.

From the beginning of MASS *to the* ELEVATION.

Adoration

And now, O incomprehensible Creator, with the most profound humility of my soul I prostrate myself before Thee and offer up to Thee, by the hands of this Thy servant, the most adorable sacrifice of the body and blood of Jesus, thereby rendering Thee that supreme homage and adoration, which is due to Thee from all Thy creatures : I offer it up, O my God, in acknowledgment of Thy supreme dominion over all things, and of my perpetual and essential dependence upon Thee; thereby confessing Thee to be my first beginning and my last end, my supreme good, my chief felicity, and my perfect happiness : and in union with this most adorable Victim, I offer up to Thee all the love and affections of my soul, and consecrate and dedicate myself totally to Thy holy service for ever. Accept of me in mercy, O my God, and make me entirely Thine, for the sake of the same most adorable Victim, Thy holy Son Jesus.

Thanksgiving

I offer it also to Thee, O my God, in praise and thanksgiving for all Thy glorious works, for Thy own divine perfections, for all the sacred mys-

teries of our redemption, for all Thou hast done for Thy holy Catholic Church, and for all Thou hast done for Thy holy saints and servants. In a particular manner I adore and praise Thee in this holy sacrifice, for all the graces and glories bestowed upon the ever blessed Virgin Mother of Thy Son Jesus, upon my angel guardian, Thy holy servants N.N. and all those blessed saints, whose memory the Church celebrates this day, begging and beseeching Thee, through the prayers and intercession of these Thy holy servants, to pour forth Thy grace into my heart, to enable me in all things to seek Thee alone, and to adhere continually to Thy adorable will. I also offer it up, O my God, in thanksgiving and praise to Thee for the numberless benefits and favours Thou hast been continually bestowing upon me, from the time I came into the world to this present moment, for creating me to Thine own image, for redeeming me by the blood of Thy beloved Son Jesus, and for sanctifying me by Thy holy Spirit; for preserving me amidst all the chances and changes of this life, and raising up my thoughts to the hopes of a better; but above all, for Thine inestimable love in making me, and keeping me, a member of Thy holy Catholic Church, for vouchsafing so frequently to feed and nourish my soul with the body and blood of Thy Son Jesus, and for Thy infinite goodness towards me in N.N. *(Here mention such particular mercies as God has shewn to you.)* For these, O Lord, my soul desires to praise Thee, and all that is within me to bless and magnify Thy holy name; and as the greatest homage I can possibly render unto

Thee, for all these Thy unspeakable mercies towards me, I humbly prostrate myself in Thy divine presence, and offer up to Thee this most adorable sacrifice of the body and blood of Thy beloved Son Jesus.

Propitiation

But now, O Almighty God, covered with shame and confusion I appear before Thee, loaded with the heavy burden of my numberless sins, by which I have so often offended Thy infinite majesty, and wounded my own soul. Ah, great God, with what confidence shall I dare to appear in Thy presence? Or how shall I presume to lift up my eyes to Thee, loaded as I am, with so many crimes, and sullied with the stains of so many transgressions? Alas, my good and gracious Master, if Thou wilt enter into judgment with Thy servant, how shall I be able to stand before Thee? But Thou hast revealed Thyself to be a God of pity and compassion, and willing to forgive the sins of those that repent, and with a humble and contrite heart fly to Thee for mercy. Wherefore, O great God, sensible of my manifold sins, I now return to Thee, full of grief and sorrow for having ever offended Thee; and because I have nothing of myself capable of appeasing Thy anger against me, behold, O Sovereign Lord, I offer up to Thee this most adorable sacrifice of Thy beloved Son Jesus, as the most ample propitiation for the sins of the whole world, and particularly for all those which I have myself committed against Thee. O Almighty God, through the merits of this holy oblation, and of the bloody sacrifice which Jesus offered upon

the Cross, I beg, beseech and implore Thee to be appeased with me, Thy poor unworthy servant, and with all Thy poor people throughout the whole world, and grant to us all perfect contrition and true repentance: Hear, O merciful God, the voice of the blood of Jesus, that cries out to Thee not for vengeance, but for pardon and mercy: Give us pardon for what is past, give us grace to amend our lives and never more to offend Thee for the time to come; give us strength to persevere in Thy holy service and in good works, to the end of our days, and we shall for ever sing forth the praises of Thy mercy.

Petition

Finally, O God, I offer up to Thee this most adorable sacrifice, for the necessities of all mankind; beseeching Thee, for the sake of Jesus, to open Thy holy treasures, and pour forth Thy blessing upon them for their help and relief, according to their several necessities; grant that all may know Thee, all may honour and reverence Thee, all may love Thee and be beloved by Thee; those that err, reduce and bring into the right way; destroy heresies, convert all to the true faith who as yet do not know Thee; grant us all Thy grace, O my God, and preserve us in Thy peace; may Thy holy will be done, and not ours; comfort all those that lead their lives in sorrow, misery or temptation, and mercifully relieve their sufferings, whether spiritual or corporal, enabling them to bear them in such a manner that they may be a means of sanctifying their souls here, and of bringing them to Thy eternal glory hereafter. To Thee, I also recom-

mend, in a special manner, Thy holy Catholic Church, Thy servant, N. our chief Bishop, with all the Bishops and pastors of Thy Church, especially those of this country. To Thy infinite mercy I also recommend N. our King and all the Royal family, and all our civil magistrates and rulers, with all Christian Kings, princes and governors throughout the world and all the different orders of Thy Church; beseeching Thee to give to all the true Christian spirit of their calling, that they may all glorify Thee in their several stations here, and arrive at Thy eternal glory hereafter. To Thee I also recommend in a particular manner, through the merits of this holy sacrifice, my poor country: Oh, be pleased, great God, to take away Thy anger from us, and blot out all our iniquities; let the light of Thy countenance shine once more upon us, and bring back this whole nation to the communion of Thy holy Church. In a special manner I earnestly recommend to Thee, our brethren in the faith; grant to our priests the spirit of wisdom, zeal, holiness and purity, and to our people the spirit of humility, docility and obedience; grant to our prelates and pastors a fervent charity and an enlightened prudence, with a plenteous effusion of all the gifts and graces of the Holy Ghost; grant us all peace and unity among ourselves, and so adorn our lives with solid piety that all men, seeing our good works, may glorify Thee our Heavenly Father.

To Thee also I earnestly recommend Thy servants N.N. *(here mention those for whom you desire in a particular manner to pray)* my kindred and benefactors, my friends and acquaint-

ances, my enemies and persecutors, and all that I am bound to pray for, and all who desire my prayers, and all who pray for me, and all whom Thou wouldst have me pray for, and all those for whom I have in any wise promised to pray; look upon us all, I beseech Thee, with eyes of mercy and compassion; grant us all Thy blessing, according to our several necessities, bring us all to the perfect practice of a holy and virtuous life here, and to the possession of Thy eternal glory hereafter.

Finally, O my God, I earnestly recommend to Thy bowels of mercy, through the merits of this holy sacrifice, the souls of all the faithful departed in Thy peace, and particularly the souls of Thy servants N.N. *(here mention those persons departed for whom in particular you desire to pray)* for whom I am in duty bound to pray: look upon them, I beseech Thee, with eyes of mercy and compassion; through the blood of Jesus relieve them from their sufferings, and grant them rest and a place of respite, and a speedy admission to Thy eternal glory.

And now, O powerful God, in a more especial manner, I offer up to Thee Thy beloved Son Jesus for the sanctification of my own poor soul: O my God, in the distribution of Thy heavenly graces, be pleased to remember me in mercy; leave me not to myself, whose only hope and confidence is in Thee, but do with me according to Thy good pleasure both as to soul and body, as Thou seest and knowest to be most for Thy glory and my own eternal salvation. In a particular manner I earnestly beseech Thee to grant me N.N. *(here mention those particular favours which you want from God).*

At the CONSECRATION *and* ELEVATION

Silence now, O my soul, be shut to all creatures, call all your faculties and powers together, to adore your blessed Saviour. Behold, the Lamb of God, the Holy One of Israel, descends upon the altar.

All hail, most blessed Jesus. Son of the most High God, I adore Thee. Thou art Christ, the Son of the living God. Thou art the Lamb of God that died upon the Cross to save us. Thou hast the words of eternal life, to whom shall we go but to Thee our God, our Saviour. Hail, precious body of the Son of God, that was nailed to the Cross for our sins. Hail, sacred blood that flowed from the wounds of Jesus, to cleanse us from all our iniquities. Eternal Father, look upon the face of Thy Christ, here present upon the altar, and through the merits of this adorable Victim, look down upon us in mercy. Great God, in union with this most holy sacrifice, I offer up my soul and body and all that I have or am, to Thy service for ever; accept of me in mercy, through the merits of Jesus, and grant I may never more be separated from Thee.

After the ELEVATION *to the* PATER NOSTER

(Oblation and Commemoration of the Passion)

O Great God, I am covered with shame and confusion, and filled with fear and trembling in Thy presence. For who am I, to appear before Thee, or assist at Thy holy altar? Sensible, O my God, of my great unworthiness, I prostrate myself before Thy divine majesty, to cry for mercy through the blood of Jesus, here mystic-

ally shed before Thee; and with all the affection of my soul, I offer up to Thee this most adorable sacrifice, in union with that divine intention, with which my blessed Saviour offered it up to Thee, when he instituted it at the Last Supper, and consummated it upon the Cross. What he then did, O God, is here done; and for the same ends for which he did it, I offer up this holy oblation by the hands of thy priest, to Thy divine majesty, purely intending Thy honour and glory. I offer it up also, O my God, in union with that sacred intention, with which Thy beloved Son Jesus offers himself to Thee this day upon our altar; sincerely joining in spirit, my soul with the soul of Jesus, my blood with the blood of Jesus, my body with the body of Jesus, my memory, will and understanding, with the memory, will and understanding of Jesus, my senses, thoughts, words, and all my actions, with the senses, thoughts, words, and actions of Jesus, and all that I have or am, with all that Jesus has or is; I dedicate myself entirely to Thee along with Jesus; I give up myself wholly to Thee in union with Jesus; I beseech Thee by Thy adorable Self, to accept of me in mercy for the sake of Jesus, and give me grace to be continually employed in doing Thy blessed will and promoting Thy glory. Finally I offer up to Thee this most holy sacrifice in commemoration of all the sufferings of Jesus: Behold him, O my God, in the garden of Gethsemane in His agony and bloody sweat; see Him in the courts of Annas and Caiaphas, buffeted, blindfolded, spit upon, impiously struck with hands, and all manner of indignities offered to his sacred person; see Him

bound to the pillar and scourged in the most ignominious manner; crowned with a crown of thorns, and insulted as a mock king, and loaded with his heavy Cross, and nailed thereto, raised up between the heaven and the earth, and hanging in the extremity of pain upon the Cross for the space of three long hours, till at last, crying with a loud voice, he bows down his sacred head, and giveth up the ghost. Ah, great God, I offer up to Thee this most holy Victim lying upon our altar, in commemoration of all these dreadful sufferings and afflictions of Jesus, of his passion, agony and death, and of his glorious resurrection and ascension; and in union with all, I offer up to Thee my body and soul, and dedicate myself and all that I have or am to Thy service, to be continually employed therein, to do, suffer, and undergo whatever Thou pleasest.

After the PATER NOSTER. *A Spiritual Communion*

And now, O Jesus, Lamb of God, Redeemer of my soul, whom I desire to receive this morning, though most unworthy of so estimable a blessing; vouchsafe to look upon me with the eyes of mercy and compassion, for without Thee, O Jesus, I can do nothing: Receive me, O my Redeemer, into the arms of Thy mercy, who, with the affections of my soul, do consecrate myself wholly unto Thee. O my God, the most ardent desire of my heart is to be totally united with Thee, and continually employed in doing Thy sacred will, and promoting Thy glory: Alas! I have for the time past of my life acted according to my own ways, but now grant me grace to

spend the residue of my days entirely in Thy service; pardon, purify and discharge me from the guilt of all my sins, and implant in my soul a perfect purity, a profound humility, a lively faith, a firm and constant hope and a perfect and unbounded charity. For this purpose, O my Jesus, be pleased to visit my poor soul this day in mercy, and take full possession of my heart, which I offer up to Thee without reserve, and though I have not now the happiness of receiving Thee sacramentally, yet do Thou be pleased to communicate Thyself to me spiritually, and make me partaker of the fruits of these divine mysteries. O my Jesus, I firmly believe that Thou art truly and really present in this sacrifice and sacrament. I believe that it contains Thy body and blood accompanied with Thy soul and divinity, because Thou Thyself hast revealed it, and I am ready to shed the last drop of my blood in testimony of this divine truth. I confess indeed that I am most unworthy to approach to Thee, being a poor miserable sinner, but Thou art the light of my countenance and my God. O my Jesus, my hope and confidence is fixed in Thee, because Thou art my God, and though I be most unworthy of myself, yet I firmly trust in Thy goodness, that Thou wilt never forsake me, who thus entirely depend upon Thee, and for whom Thou hast done such wonders as Thou hast done for my poor soul: For these, my God, I desire to love Thee, for these I offer up myself totally to Thy holy service for ever: I love Thee, O my God, with all my heart, and soul, and mind and strength; I love Thee above all things, I desire to love Thee only, because Thou only art

worthy of all my love; Thou art my supreme good, my chief felicity, my perfect happiness. O come to my heart, my God, and take possession of my soul, for without Thy presence I cannot live. In Thee is life, in Thee is all good, in Thee is joy for evermore. As the hart pants after the water brooks, so pants my longing soul for Thee, my God, the living and true God. O when shall I come to appear before Thee, to see Thee as Thou art, and enjoy Thy blessed company for ever? Till then, my God, be pleased frequently to refresh my poor soul with Thy divine presence in these adorable mysteries, for Thou art the true food and nourishment of my soul. O give me grace at present to receive Thee at least spiritually, and to partake of Thy heavenly benediction. Come then, my God, O come quickly, my Jesus, infuse Thyself wholly into my soul, which longs to receive Thee; send me not away empty, whose whole dependence is upon Thee, but pour forth into my heart such a plentiful effusion of Thy heavenly graces, that I may be perfectly united with Thee, and never, never more be separated from Thee, Who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. Amen.

A Prayer after the COMMUNION

I return Thee now my most worthy thanks, O my God, through Jesus Christ Thy Son, that Thou hast been pleased to deliver Him up to death for us, and to give us his body and blood, both as a sacrament and a sacrifice, in these holy mysteries, at which Thou hast permitted me, a

most unworthy sinner, to assist this day. May all heaven and earth bless and praise Thee for ever, for all Thy mercies. O pardon me, dear Lord, all my distractions and the manifold negligences which I have been guilty of this day in Thy sight; and let me not depart without Thy benediction. Behold, I desire from this moment to give up myself, and all that belongs to me, into Thy hands; and I beg that all my undertakings, all my thoughts, words and actions may henceforward be directed to Thy glory, through the same Jesus Christ our Lord. Amen.

At the Blessing

May the blessing of the Almighty God, Father, Son, and Holy Ghost, descend upon us and dwell in our hearts for ever. Amen.

XIV

PRAYERS AT MASS WITH RELATION TO THE PASSION AND DEATH OF OUR SAVIOUR

(Dr Hay)

Which may also be used by the absent, taking in the short sentences thus ( ) enclosed, which must be omitted by those who are present.

When the Priest goes to the Altar, till the GLORIA IN EXCELSIS

O MOST powerful God, I humbly prostrate myself in spirit before Thee, and confess my extreme unworthiness to approach to Thy holy altar, on account of the numberless and most grievous sins by which I have offended Thy divine majesty. O enter not into judgment with Thy servant, great God, for in Thy sight shall no man living be justified; but look upon the face of Thy Son Jesus, who, in the garden of Gethsemane, was pleased to take upon him all my sins, and to suffer a most dreadful sorrow, a bitter agony and bloody sweat, in order to cleanse my soul from all its pollutions, and to cancel the bond that stood against me. I desire, my God, to join the most humble contrition of my soul this day with the agony of Jesus in the garden, and in union with all He there endured, and with this most holy sacrifice of His body and blood

which we daily offer upon Thy altar *(wherever it is at present offered up to Thee throughout the whole Church)*. I offer up myself a holocaust to Thee, and dedicate myself entirely to Thy holy service for ever. Accept of me in mercy O my God, and cleanse me from all my iniquities, that, with a pure and clean heart, I may assist *(in spirit and affection)* at these divine mysteries. Strengthen, O Jesus, this my earnest desire to please Thee, and leave me not to myself, lest, like the unhappy Judas, I join with Thy enemies, my wicked passions, and treacherously betray Thee into their hands. Jesus, preserve me from so great a misery, and let me rather die ten thousand deaths, than ever again offend Thee. Sensible, O my God, of my own weakness, I throw myself into the arms of Thy infinite mercy, and as Thou wast pleased, for my sake, to deliver Thyself up to the hands of Thy enemies, and to be bound by them as a malefactor, and led to the courts of Thy unjust judges, so I beseech Thee, by all Thou then enduredst, and through the merits of this adorable sacrifice, which is at present offering up to Thee, in memory of these tremendous mysteries, to strengthen me in Thy service, and confirm me in Thy holy love; that, from this moment forward, neither life, nor death, nor any creature, may ever be able to separate my heart from Thee. Look upon me, O my God, with the same all-powerful eye of mercy, with which Thou wast pleased to pierce the heart of Peter after his unhappy fall, and as I have but too often imitated his fall, by my repeated infidelities to Thee, so grant that I may now rise after his example by

a perfect conversion, and like him persevere to the end, in serving Thee and promoting Thy glory.

At the GLORIA IN EXCELSIS

Wherefore, O my God, wholly confiding in Thy divine protection, and casting all my care on Thee, I presume to join my unworthy voice with all Thy holy saints and angels in heaven, to praise and glorify Thy holy name; and with this view I join with all my heart and soul in offering up to Thee this holy sacrifice by the hands of Thy priest, in union with the agony and bloody sweat of Jesus, with his cheerfully going to meet his enemies, and delivering himself up to their hands for my sake, with his incomparable mildness towards the traitor Judas, and with his amiable goodness towards Peter. In these most holy mysteries, O great God, I desire with all my faculties and powers to thank and praise Thee, because Thou art my God and my all. Praise be to Thee, O God the Father. Glory be to Thee, O God the Eternal Son. Honour and adoration be to Thee, O God the Holy Ghost, by all Thy creatures for ever and ever. Amen.

Whilst the Priest at the Epistle side reads the PRAYERS, LESSON *and* GRADUAL

O Jesus Christ, Redeemer of my soul, Who didst permit Thy enemies to drag Thee about from one tribunal to another, and for Thy greater humiliation and confusion; and who, at the courts of Annas and Caiaphas, didst give testimony to the truth, and acknowledge Thyself to

be the Son of God, though Thou knewest the handle Thy enemies would make of that testimony, to condemn Thee to the death of the Cross; grant that I may faithfully follow Thee, my leader, in the practice of meekness and humility of heart, and in the paths of self-denial, and mortification, and of all Christian virtues: grant that I may on all occasions show myself to be Thy true disciple, by taking up my Cross daily and following Thee. In a particular manner also, I beseech Thee, O my God, to fortify my soul with Thy holy grace, that I may never betray Thy sacred truths, but openly profess them, though in the midst of tyrants and persecutors, and be ever ready to lay down my life itself in their defence; grant that I may never be ashamed of Thee nor of Thy words, that so Thou mayest acknowledge me as one of Thine, when Thou comest at the last day in the glory of Thy Father.

When the Priest bows down at the middle of the altar, and then goes to the Gospel side, and reads the GOSPEL

Almighty Father, behold Thy Holy Son Jesus, dragged through the streets of Jerusalem to the tribunals of Pilate and Herod, and exceedingly humbled in their presence by the grievous accusations which were falsely urged against Him. See how Thy eternal Wisdom is treated as a fool, and clothed with a fool's garment, by Herod and his court, and in that humiliating figure sent back to Pilate, amidst the scorn and contempt of the whole people. See with what amazing meekness He bears in silence all these

humiliations; and practises, in the most perfect manner, those His favourite virtues which He so earnestly recommends to His followers in the Gospel. O my God, through the merits of this most adorable sacrifice, which we offer up to Thee in honour of these great humiliations of Jesus, and of all He did and said and suffered on this occasion, I earnestly beseech Thee to look upon me and upon all Thy people, with the eyes of mercy and compassion, and implant in our souls all good, that we may faithfully follow the example given us by Jesus, and that, being guided by His spirit, and clothed with His virtues, we may always be acceptable in Thy sight, till we come at last to possess Thee for ever in the clear vision of Thy glory.

At the CREDO *(when it is said) join with the Priest in repeating the* NICENE CREED

At the OFFERTORY *and* WASHING OF THE FINGERS

Look down again, we beseech Thee, O great God, upon Thy holy Son Jesus, and call to mind all that He did and suffered at the pillar for our salvation. Behold the readiness with which He offers up His sacred body, to be scourged for our sins. See Him stripped of His clothes, and exposed naked to the laughter of His enemies. See His blessed hands bound hard with ropes to the pillar, and His sacred flesh torn and wounded with the scourges he receives, whilst His precious blood runs down in streams upon the ground. Be astonished, O ye heavens, and be confounded all ye heavenly powers, to see the Lord of Glory so cruelly used for sinful man.

But we, O my soul, for whom He suffered those painful stripes, what return of gratitude and love shall we make to Him, for so great goodness. O my dearest Lord, I thank, and praise, and bless Thy holy name, for all Thou hast done for my poor soul, and especially for all Thou didst suffer at the pillar for my salvation, and in union with Thy wounded body and with the precious streams of blood which flowed from it at Thy scourging, I *(join with all Thy holy servants who are at present celebrating the divine mysteries, and)* offer up to Thy Eternal Father, with all the affection of my soul, this most holy sacrifice of Thy body and blood, in adoration, praise, and thanksgiving for the numberless mercies he has, through these Thy sufferings at the pillar, bestowed upon me, and upon all Thy people. Accept, O gracious God, of this our humble thanks, sanctified by the blood of Jesus, and grant that as the bread and wine, which are consecrated to Thy service in these holy mysteries, are by Thy Almighty power converted into the very body and blood of Thy blessed Son; so we and all Thy people may, through the merits of all He suffered at the pillar, be thoroughly converted from all our evil ways, and united to Thee by a love that shall never end. And Thou, O Jesus, Saviour of mankind, Whose spotless innocence was publicly attested even by the unjust judge himself, wash my soul, I beseech Thee, in Thy sacred blood, and cleanse me from all the stains of sin, and adorn me with all Thy heavenly graces, that I may always be agreeable in Thy eyes, and serve Thee with a pure and grateful heart for ever.

From the WASHING OF THE HANDS *to the* PREFACE

And now, O great and mighty God, behold the man. Behold Thy beloved Son Jesus, crowned with a crown of thorns, and insulted as a mock-king. Behold this Man of Sorrows covered with confusion, and now indeed become the outcast of the people, and the reproach of men. O dread majesty of heaven, I offer up to Thee this Man of Sorrows in this His extreme humiliation; and in memory of all He did and said and thought and suffered on this most doleful occasion of His being crowned with a wreath of thorns, and derided as a mock king; I offer up to Thee, with all the affection of my heart, this most holy sacrifice by the hand of Thy priest; *(wherever it is offering at this time throughout the whole world)* thereby rendering Thee, in union with Jesus, that supreme homage and adoration which is due to Thee from all Thy creatures; I exalt Thee, O great God, above all things. I acknowledge Thy supreme dominion over me and over all creatures, and I humbly confess my total dependence on Thee; I desire to annihilate myself in spirit before Thee for Thy honour, and to be continually employed in doing Thy sacred will and in promoting Thy glory. Accept, O God, of this oblation which I make Thee, and let not my great unworthiness put a stop to Thy infinite mercies towards me; for it is not in myself, Great God, that I put my trust; I confess that of myself I deserve nothing but stripes and confusion; but I put my whole confidence in Thy goodness, through the merits of Jesus, and firmly hope for His sake to find accept-

ance and mercy from Thee, my King and my God.

At the PREFACE

In this confidence, O my Jesus, I now desire to praise Thee with all my heart and soul and mind and strength, and to make up, as far as in me lies, for the prodigious humiliations Thou didst endure for my sake, when the unjust sentence of death was pronounced against Thee, and Thy sacred person was delivered up to the will of Thy enemies. Oh what an amazing scene must it have been to all the host of heaven, to see the Lord of Glory condemned to the death of the Cross, like the worst of malefactors. O my lovely Jesus, how is my heart pierced with grief, to think how Thy enemies exulted on this occasion, and loaded Thee, my amiable Master, with the most insulting and opprobrious usage. Whilst Thou, my God, in humility and meekness, didst receive the unjust sentence, as from the hands of Thy Father, with the most perfect submission to His blessed will, and with the most ardent desire of accomplishing the sacrifice for my salvation. Praise be to Thee, O my God, glory, honour and praise be to Thee, my Jesus, for all that passed in Thy loving heart on this occasion; O may all Thy saints and angels adore Thee for so much goodness. With all the blessed host of heaven I desire to join my unworthy voice, and cry out to Thy eternal praise, Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of Thy glory; hosanna in the highest; blessed is He that comes in the name of the Lord; hosanna in the highest.

From the beginning of the CANON *to the first* MEMENTO

And now, O Jesus, I desire to accompany Thee in spirit in this Thy last and most painful journey; when, after the sentence of death was passed upon Thee, and the heavy Cross presented to Thee, though weak and faint for want of rest and loss of blood, yet didst Thou summon up all Thy little strength that remained, and, receiving the heavy load upon Thy wounded shoulders, didst carry it through the streets of Jerusalem to Mount Calvary. Oh how did Thy cruel enemies exult on this occasion. How did Thy faithful friends lament and weep, to see their beloved Master in such distress, whilst Thyself, O lovely Jesus, moving on in silence, didst offer up all Thy pains and sufferings, both for friends and enemies, and especially for Thy holy Church, which Thou wast about to establish through Thy blood. O my God, in union with all that passed in His blessed soul on this occasion, I offer up to Thee the adorable sacrifice of the altar, for Thy holy Catholic Church throughout the whole world; bless and sanctify her, I beseech Thee; reform all abuses, and take away all scandals from among her children; enlarge her bounds to the very ends of the earth, and bring all mankind to her communion, and to the perfect practice of Thy holy law. Bless and sanctify N. our chief Bishop, and all the Bishops and pastors of Thy Church, particularly in this country; have mercy on all the different orders, states and degrees of Thy Church, and give to all the true Christian spirit of their calling: Bless and pre-

serve our sovereign the King and all the Royal family, and all Christian rulers and magistrates throughout the world, especially those under whom we live, and enable them all to execute their weighty duties so as to please Thee, and sanctify their own souls.

At the first MEMENTO

But, O my Redeemer, Who, even in the midst of all Thy sufferings, during this painful journey, didst show Thy tender concern for us, by commanding us, in the persons of the holy women, to weep for ourselves and for our children; in obedience to this command, I humbly offer up this holy sacrifice and all Thou didst endure on this occasion, for my poor soul and for all my concerns. Oh give me grace, that I may cheerfully bear my Cross along with Thee and be perfectly resigned to the orders of Thy divine providence; and grant that, in all the trials and afflictions of this life, I may bear them, after Thy example, in silence and patience, and commit my cause entirely to Thy divine protection. To Thee I also recommend N.N. And I finally offer up this sacrifice in honour of all Thy holy saints and angels in heaven, most earnestly desiring to be penetrated, in Thy presence, with the profound humility, reverence and awe with which these blessed spirits assist before the throne of Thy tremendous majesty.

When the Priest stretches out his hands over the Bread and Wine.

Silence now, my soul; collect all your powers and faculties together, and contemplate in spirit

the Lamb of God, stripped of his clothes, stretched out naked upon the cross, and nailed to it for our salvation; see how his enemies drive in the nails through his hands and his feet, by repeated strokes, whilst he, though in exquisite pain, fixes his patient eyes on heaven, and, forgetful of himself, offers up all his torments for our salvation; O infinite love; O amazing goodness: that Thou, my God, should suffer so dreadful tortures for such an ungrateful wretch as I am; O my poor heart, why dost thou not burst asunder with sorrow to see the Son of God in such affliction, and consider thy grievous sins, the cause of all His sufferings? Great God, I am confounded and amazed; I know not where to look, nor what to think; the torments of Jesus pierce my heart with grief; Thine infinite love to man overwhelms me with amazement; and the sight of my own sins confounds me; O what shall I do, my God, in such a situation, but prostrate myself in spirit before Thee, and offer up to Thee this Thy beloved Jesus, who now descends upon our altar, as the highest adoration, the most acceptable thanksgiving, and the most powerful propitiation I can possibly render Thee for all I owe Thee?

At the Elevation

Behold then, O eternal Father, behold Thy holy Jesus, and look upon the face of Thy Christ in whom Thou art well pleased; we offer Him up to Thee, by the hands of Thy priest, in union with His being raised up upon the Cross for our salvation. Accept, O God, of this divine oblation we make Thee, and, through the infinite merits

of all that Jesus then endured, be pleased to look upon us and upon all Thy people in mercy; see the precious streams of blood that flowed from His wounded body, and wash our souls in that heavenly bath from all the stains of sin. O Jesus, my God, I adore Thee; O Redeemer of my soul, I desire to praise and bless Thee for ever.

After the ELEVATION *till the* PATER NOSTER

And now, O Jesus, Thou eternal Truth, I firmly believe that Thou Thyself, true God and true man, art truly and really present in these adorable mysteries, because Thou Thyself hast declared it; and I most ardently wish that I could assist this day in Thy divine presence, with the same holy affections with which Thy blessed virgin mother attended at the foot of the Cross, when she beheld Thee expire in torments; I desire to adore Thee with all the powers and faculties of my soul; I praise Thee, O my God, and extol Thee for ever; I despise myself wholly, and subject myself to Thee, and I cast myself down in Thy presence to the depth of my own unworthiness. Behold Thou art the holy of holies, and I the scum of sinners; Behold Thou bowest Thyself down to me, who am not worthy to look up to Thee; Behold Thou openest thine arms upon the cross to receive me into Thy chaste embraces, who am unworthy to lift up my eyes to heaven by reason of my sins; What shall I render to Thee for so much goodness? What return shall I make Thee for such amazing condescension? Behold all things are Thine that are in heaven and earth, and there is nothing in me worthy of Thy acceptance. But,

O my God, such as I am, I offer up myself to Thee as a voluntary oblation, and desire to remain Thine for ever, to love Thee and serve Thee with my whole heart, and to become a sacrifice of perpetual praise to Thee. Receive me, in union with this sacred oblation of Thy body and blood, which is offered to Thee this day, throughout Thy whole church, in presence of Thy holy angels invisibly attending, that it may be for mine and for all Thy people's salvation. I offer up also to Thee all my sins and offences which I have ever committed in Thy sight, upon this Thy propitiatory altar, that Thou mayest burn and consume them all with the fire of Thy holy love, cleanse my poor soul from all its stains, and mercifully receive me to the kiss of peace. I also offer up to Thee all the good I have done, though very little, and full of imperfections; through Thy precious blood Thou mayest make it better, and sanctify it, that Thou mayest be pleased with it, and make it acceptable in Thy sight, and bring me at last to a good and happy end. I offer up also to Thee, in union with these divine mysteries, all the pious desires of Thy devout servants, all the necessities of my parents, friends, relations, and acquaintances, and of all those who have desired my prayers, who pray for me, or for whom I have ever promised, or am anywise bound, to pray: O may all be sensible of the assistance of Thy grace, and of Thy fatherly protection, that being delivered from all evils they may praise Thee for ever. To Thee I also offer up all those who have ever injured or displeased me in thought, word or deed, and all those likewise whom I have at any

time grieved, troubled, injured or scandalized; be pleased to forgive us all our sins and offences against one another, and grant that henceforth we may ever live in the union of charity and brotherly love. To Thee I also offer up all in distress, whether of mind or body; be pleased to sanctify their sufferings, and relieve them from them, as Thou seest most for Thy glory and their salvation. Finally, I offer up to Thee the souls of all the faithful departed in Thy peace, particularly N.N. Have mercy upon these and upon all others in a state of trial in the next life, and through the merits of Thy precious blood, mystically shed in Thy sacrifice, grant them rest, O Jesus, and a place of respite, and a speedy admittance to Thy blessed presence.

From the PATER NOSTER *till the* COMMUNION

But, O Jesus, as Thou hast instituted this holy sacrifice, not only to renew and commemorate the dreadful mysteries of Thy passion, but also to feed and nourish our souls with Thy sacred flesh, I now most earnestly desire to receive Thee into my soul, that I may be united with Thee for ever. Oh who will give me to find Thee alone, that I may open my whole heart to Thee, and enjoy Thee as my soul desireth. With the greatest devotion and burning love, with all the affection and fervour of my heart, I desire to receive Thee, O my Lord; as many saints and devout persons, who were most pleasing to Thee in holiness of life, and most fervent devotion, have desired Thee when they have communicated. O my God, my eternal love, my whole good, and never-ending happiness, I

would gladly receive Thee this day, with the most vehement desire, and most worthy reverence that any of the saints ever had or could feel: but ah, my God, the sense of my own unworthiness deters me, when I think of Thy infinite majesty and my own great misery; Thou knowest my weakness, and the necessity which I suffer; in how great evils and vices I am immersed; how often I am oppressed, tempted, troubled and defiled; how then shall I dare to approach to receive Thee, being so unworthy of so great an honour? But, though I have not now the happiness of receiving Thee this day sacramentally, permit me at least, in the simplicity of my heart, and with all the affection of my soul, to receive Thee spiritually, and to partake of the fruits of Thy divine presence in these holy mysteries. Behold I stand before Thee, poor and naked, begging Thy grace, and imploring Thy mercy. Feed Thy hungry beggar, at least with the crumbs that fall from Thy table; inflame my coldness with the fire of Thy divine love; enlighten my blindness with the brightness of Thy presence; turn all earthly sweets to me into bitterness; all things grievous and irksome into patience; all things low and created into contempt and oblivion: Lift up my heart to Thee in heaven, and suffer me not to wander upon the earth; be Thou only sweet to me from henceforth and for evermore; for Thou only art my meat and my drink, my love and my joy, my God and all my good. Oh that with Thy presence Thou wouldst inflame, burn and transform me into Thyself, that I may be made one spirit with Thee, by the grace of internal union, and by the

melting of eternal love. Suffer me not to go from Thee hungry and dry, but deal with me in mercy, according to Thy good will and pleasure.

At the COMMUNION

Behold now, my Jesus, in a more especial manner, I desire to commemorate Thy precious death upon the Cross, according to the words of Thy apostle, 'as often as ye eat this bread and drink this cup, ye do show our Lord's death till He come.' Thou art indeed the true pastor of souls, who didst lay down Thy life for Thy flock; Oh I desire to render Thee infinite praise and thanksgiving for such unspeakable love to man, and I offer up my soul and body a holocaust of praise to Thee for ever; All the affections of my heart, all the inflamed desires of Thy saints and angels in heaven and on earth, and whatever a devout mind can conceive and desire, all this, with the greatest reverence and most inward affection, I offer and present to Thee. I also offer and present to Thee the excessive joys of all devout hearts, their ardent affections, their ecstasies and supernatural illuminations, together with all the virtues and praises which are, or ever shall be, celebrated by all creatures in heaven and earth, that by all Thou mayest be worthily praised and glorified for ever. Receive my wishes, O Lord my God, with my desires of giving Thee infinite praise, and immense blessing, which according to the multitude of Thy unspeakable greatness are most justly due to Thee, for Thy incomprehensible love to man, in dying on the Cross for our salvation; for this let

all people, tribes and tongues praise and magnify Thy holy name, with the highest acclamation and most ardent devotion, for ever.

After the COMMUNION *till the End*

Praise, honour and glory be given also to Thee, O Christ, for Thy glorious resurrection from the grave, and Thy admirable ascension into heaven; there art Thou now gone to prepare a place for Thy servants, and hast promised to come again and take us to Thyself, that where Thou art, there we also may be. O hasten the happy moment when we shall see Thee face to face in Thy glory, and enjoy the sweets of Thy presence for ever. When I call to mind these delightful joys, every comfort, even spiritual comforts, become grievous to me, because as long as I behold Thee not openly in Thy glory nothing in this life can be of any solid comfort to me. O come then, my God, and take me to Thyself, and make me Thine for ever; but till that happy day arrive, I must frame myself to much patience, and submit myself to Thee in all my desires: for Thy saints also, O my God, who now rejoice with Thee in heaven, whilst they were living in this valley of tears, expected in faith and great patience the coming of Thy glory. What they believed, I believe; what they hoped for, I also hope for; and whither they are gone, I trust that I also, through Thy grace, shall go. In the meantime I will walk in faith, encouraged by their examples, and strengthened by the frequent participation of these divine mysteries, at which Thou hast vouchsafed to

permit me to be present (*in spirit and affection*) this morning. For this my soul desires to bless Thee, and all that is within me to praise and glorify Thy holy name; and I earnestly beseech Thee to accept in mercy the homage we have paid Thee this day, and grant that we may be sensible of the fruits of these holy mysteries in our souls; so as daily to increase in virtue and perfection before Thee, till at last we come to enjoy Thee in Thy kingdom. Grant this, we beseech Thee, O Jesus Christ, our Lord and Saviour, who with the Father and the Holy Ghost livest and reignest one God, world without end. Amen.

The Blessing

May the peace and blessing of the Almighty God, the Father, the Son, and the Holy Ghost, come down upon us, and dwell with us for ever and ever. Amen.

A Prayer after Mass

I render Thee all possible praise and thanks, O sovereign Creator, for the favour I have this day received of Thy bounty, and of which many better deserving Christians are deprived. Receive, O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions, and grant that, by the strength and virtue of those divine mysteries, I may go on cheerfully in the path of Thy commandments, love and service, amidst all the temptations, troubles and dangers of my life's pilgrimage, till I shall one day happily arrive at the heavenly kingdom, where, with Thy blessed saints and

angels, I shall more clearly contemplate Thee, more perfectly enjoy Thee, and more feelingly celebrate Thy infinite goodness and mercy, with uninterrupted canticles of eternal praise, admiration and gratitude. Amen.

XV

FROM 'THE GOLDEN MANUAL'

(Dr Milner)

A Prayer for the Beginning of Mass

O Almighty Lord of heaven and earth, behold I, a wretched sinner, presume to appear before thee this day, to offer up to thee by the hands of this thy minister, and by the hands of our High Priest, Jesus Christ, thy Son, the sacrifice of his body and blood, in union with that sacrifice which he offered thee upon the cross. 1st, For thy own honour, praise, adoration, and glory; 2ndly, In remembrance of his death and passion; 3rdly, In thanksgiving for all thy blessings bestowed on him and on his whole church, whether triumphant in heaven, or militant on earth, and especially for those bestowed on me, the most unworthy of all; 4thly, For obtaining pardon and remission of all my sins, and of those of all others, whether living or dead, for whom I ought to pray; and, lastly, For obtaining all graces and blessings both for myself, and for the whole church. Amen.

Making the sign of the Cross with the Priest, say:

In the name of the Father, and of the Son and of the Holy Ghost. Amen.

I will draw near to thy altar, O my God, there to gain new strength and vigour to my soul; separate me from those unbelievers who have no trust in thee. Give me that grace which comforts me when the remembrance of my sins afflicts and casts me down; that grace which lets me know there is an everlasting refuge in thy goodness, and that thou art ready to forgive even our greatest sins, upon a sincere repentance.

The Priest bowing down, says the CONFITEOR *before he goes up to the altar; say it with him as follows:*

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, and to you, Father, that I have very much sinned in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, Father, to pray to our Lord God for me.

After the CONFITEOR *say:*

O my God, who hast commanded us to pray for one another, and in thy holy church hast given, even to sinners, the power of absolving from sin, receive with equal bounty the prayers of thy people for the priest, and those of the priest for thy people.

We beseech thee, O Lord, by the merits of those saints whose relics are here, and of all

the saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

When the Priest goes first to the Book, and says that part of the Mass called the INTROIT *say:*

Grant, O Lord, we may be truly prepared for the offering of this great sacrifice to thee this day; and because our sins alone can render us displeasing to thee, we call aloud to thee for mercy.

At the KYRIE ELEISON *say:*

Have mercy on me, O Lord, and forgive me all my sins.

Have mercy on me, O Lord, have mercy on me.

(As the Psalm JUDICA ME, *the* GLORIA IN EXCELSIS, *and* CREED, *are omitted in Masses for the Dead, &c., you also on such occasions may omit them)*

At the GLORIA IN EXCELSIS *say:*

Glory be to God on high, and peace on earth to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee; we give thee thanks for thy great glory, O Lord God; heavenly King; God the Father Almighty. O Lord Jesus Christ, the only begotten Son. O Lord God; Lamb of God; Son of the Father, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the right hand of the Father, have mercy on us. For thou only

art holy; thou only art the Lord; thou only, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

When the Priest turns to the people, and says, DOMINUS VOBISCUM, *say:*

Be thou always with us, O my God, and let thy grace never depart from us.

Whilst he reads the COLLECTS, *say:*

Almighty and eternal God, we humbly beseech thee mercifully to give ear to the prayers of thy servant, which he offers thee in the name of thy church, and in behalf of us thy people; accept them to the honour of thy name, and good of our souls; and grant us all those blessings which may any ways contribute to our salvation; through our Lord Jesus Christ. Amen.

At the EPISTLE *say:*

Be thou, O Lord, eternally praised and blessed, for having communicated to the holy prophets and apostles thy spirit, disclosing to them admirable secrets, redounding to thy glory and our great good. We firmly believe their word, because it is thine. Give us, we beseech thee, the happiness to understand from the church, by their instructions, what is profitable, and grace to practise the same all our lives.

When he reads the GRADUAL *say:*

How wonderful, O Lord, is thy name through the whole earth! I will bless our Lord at all times; his praise shall be ever in my mouth. Be

thou my God and my protector; in thee alone will I put my trust; let me not be confounded for ever.

At the GOSPEL, *when the people rise up, say:*

Mayest thou be ever adored and praised, O Lord, who, not content to instruct and inform us by thy prophets and apostles, hast even vouchsafed to speak to us by thy only Son, our Saviour Jesus Christ, commanding us by a voice from heaven to hear him; grant us, O merciful God, the grace to profit by his divine and heavenly doctrine. All that is written of thee, dread Jesus, in thy Gospel, is truth itself; nothing but wisdom in thy actions; power and goodness in thy miracles; light and instruction in thy words. With thee, sacred Redeemer, are the words of eternal life; to whom shall we go but to thee, eternal Fountain of Truth? Give me, O God, grace to practise what thou commandest, and command what thou pleasest.

At the CREDO *or* NICENE CREED *say:*

I believe, O Lord, all thou hast taught me by thy holy church; in this faith, by the assistance of thy grace, I desire to live and die. By thy divine grace, I am convinced of the sincerity and wisdom of those who have delivered those sacred truths to me. Their miraculous success is a sufficient proof. Where shall I go, my Lord? Thou hast the words of eternal life. Of thy truth thus delivered, my reason and will shall never doubt, though my senses and vain imaginations should. I believe; O Lord, help my unbelief.

When at the OFFERTORY *he uncovers the Chalice say:*

Accept, O holy Father, almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer thee, my living and true God, for my innumerable sins, offences, and negligences; for all here present, and for all faithful Christians, living and dead; that it may avail me and them to life everlasting. Amen.

At the OFFERING OF THE CHALICE *say:*

We offer thee, O Lord, the chalice of salvation; beseeching thy clemency, that it may ascend before thy divine Majesty as a sweet perfume, for our salvation, and for that of the whole world. Accept us, O Lord, in the spirit of humility and a contrite heart; and grant that the sacrifice which we offer this day in thy sight, may be pleasing to thee O Lord God.

When he washes his fingers at the corner of the Altar, say:

Thou, Lord, who once vouchsafed to wash thy disciples' feet before their invitation to thy holy table; wash us also, we beseech thee, O Lord, and wash us again; not only our feet and hands, but our hearts, our desires, our souls, that we may be wholly innocent and pure.

Go on and pray:

Receive, O holy Trinity, this oblation we make thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honour of the blessed Mary ever Virgin; of blessed John the Baptist; of the holy apostles Peter and

Paul; of these, and of all the saints, that it may be available to their honour and our salvation; and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth; through the same Christ our Lord. Amen.

At the ORATE FRATRES *say:*

May our Lord receive this sacrifice from thy hands, to the praise and glory of his own name, for our good and the benefit of his holy church.

Whilst he reads in a low voice the SECRET PRAYERS *proper for the day say:*

Mercifully hear our prayers, O Lord, and graciously accept this oblation which we thy servants are making to thee; that as we offer it to the honour of thy name, so it may be to us a means of obtaining thy grace here, and in the next life, everlasting happiness. Amen.

After the priest says in a loud voice, PER OMNIA SAECULA SAECULORUM, *say:*

It is truly meet and just, right, and available to salvation, that we always and in all places, give thanks to thee, holy Lord, Father Almighty, eternal God, through Christ our Lord; by whom the angels praise thy Majesty, the dominations adore it, the powers tremble before it, the heavens and heavenly virtues, and blessed seraphim, with common jubilee glorify it; together with whom, we beseech thee that we may be admitted to join our voices, saying, in an humble manner:

Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of thy glory. Hosannah in the highest. Blessed is he that cometh in the name of the Lord. Hosannah in the highest.

What follows is called the CANON OF THE MASS *say then:*

Most merciful Father, who hast given us thy only Son to be our daily sacrifice, incline thy ears to our prayers and favour our desires; protect, unite, and govern thy whole church throughout the world; pour forth thy blessings on his present holiness, that prelate who has a particular charge over us; our king, and also all true professors of the Catholic faith.

Whilst he makes his MEMENTO, or *Commemoration of the Living, make yours also, praying in particular for yourself, friends, &c.*

I offer thee, O eternal Father, with this thy minister at the altar, this oblation of the body and blood of thy only Son, to thy honour and glory; in remembrance of my Saviour's passion, in thanksgiving for all thy benefits, in satisfaction for all my sins, and for the obtaining of thy grace, whereby I may be enabled to live virtuously and die happily. I desire thee, likewise, to accept it, O God, for my parents *(if alive)*, relatives, friends and benefactors; grant them all blessings, spiritual and temporal. I offer it up also *(name the particular intention you offer it up for; as, for obtaining this virtue, overcoming that vice; for blessings, such as health, etc.)*; likewise for all that are in misery; for those I have any ways injured in word or deed; for all my enemies; for the conversion of sinners, and enlightening of all that sit in darkness. Pour forth thy blessing on all, according to their different necessities, through the merits of thy only Son, our Lord.

Proceed and say:

Give ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation in our behalf, and grant that it may be effectual for the obtaining of all those blessings which he asks for us.

Behold, O Lord, we all here present to thee in this bread and wine, the symbols of our perfect union. Grant, O Lord, that they may be made for us the true body and blood of thy dear Son; that being consecrated to thee by this holy victim, we may live in thy service and depart this life in thy grace.

At the ELEVATION, *or lifting up of the Sacred Host, in memory of Christ being lifted up on the Cross, say:*

Most adorable body, I adore thee with all the powers of my soul. Lord, who hast given thyself entire to us, grant we may become entirely thine. I believe; O Lord, help my unbelief.

Most merciful Saviour, be thou my protector; strengthen and defend me by thy heavenly grace, now, and especially at the hour of my death, sweet Jesus. Amen.

At the ELEVATION OF THE CHALICE *say:*

Most adorable blood that washest away all our sins, I adore thee; happy we, could we return our life and blood for thine, O blessed Victim.

O Jesus, do thou cleanse, sanctify, and preserve our souls to eternal life. Live, Jesus, in us, and may we live in thee. Amen.

After the ELEVATION *say:*

It is now, O Lord, with grateful hearts, we call to mind the sacred mysteries of thy passion and death, of thy resurrection and ascension. Here is thy body that was broken; here is thy blood that was shed for us; of which these exterior signs are but the figures, and yet in reality contain the substance. It is now we truly offer thee, O Lord, that pure and holy victim which thou hast been pleased to give us; of which all the other sacrifices were but so many types and figures.

Whilst he makes his MEMENTO FOR THE DEAD, *in silence make yours thus:*

I offer thee again, O Lord, this holy sacrifice of the body and blood of thy only Son in behalf of the faithful departed and in particular for the soul of (*here name those whom you propose to pray for*) my parents (*if dead*), relatives, benefactors, neighbours, &c.; likewise of such as I have any ways injured or been the occasion of their sins; of such as have injured me and been my enemies; of such as die in war, or have none to pray for them, &c. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace; through the same Christ our Lord. Amen.

When he strikes his breast, and says aloud, NOBIS QUOQUE PECCATORIBUS, *say:*

Vouchsafe to grant the same to us, poor and miserable sinners; judge us not according to our demerits; but through the infinite multitude of

thy mercies, in which we hope, liberally extend to us thy grace and pardon.

We ask it of thee, in the name of thy dear Son, who liveth and reigneth eternally with thee, and in that form of prayer which he himself hath taught us.

At the PATER NOSTER *say with him:*

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

Deliver us from those evils which we labour under at present; from past evils, which can be nothing but our manifold sins; and from all the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of thy saints who intercede for us, intercept not thy justice, or excite not thy bounty.

At his breaking and putting a particle of the Host into the Chalice say:

Thy body was broken, and thy blood shed for us; grant that the commemoration of this holy mystery may obtain for us peace; and that those who receive it may find everlasting rest.

At the AGNUS DEI *say with the priest:*

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, grant us peace.

At the PRAYER BEFORE COMMUNION *say:*

In saying to thy apostles, my peace I leave you, my peace I give you; thou hast promised, O Lord, to all thy church, that peace which the world cannot give, peace with thee and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace; let nothing ever separate us from thee, to whom we heartily desire to be united through the blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temptations, or fall into our common weaknesses.

At the DOMINE, NON SUM DIGNUS, striking your *breast thrice, with humility and contrition say:*

Lord, I am not worthy thou shouldst enter under my roof; say only the word and my soul shall be healed.

Such as are not prepared to communicate really, may communicate spiritually, by saying as follows:

Most loving Jesus, I adore thee with a lively faith, who art present in this sacrament by virtue of thy infinite power, wisdom, and goodness. But, conscious of my infirmities and sins, I dare not now receive thee sacramentally. All my hope is in thee! I love thee, O Lord, with all my heart, who hast so loved me; and therefore

I desire to receive thee now spiritually: come, therefore, O Lord, to me in spirit, and heal my sinful soul. Feed me, for I am hungry; strengthen me, for I am weak; enliven and sanctify me with thy sacred body and blood; deliver me from all sin, and make me always obedient to thy commands; and let me never be separated from thee, my Saviour; who, with the Father and the Holy Ghost, livest and reignest one God, for ever and ever. Amen.

During the ABLUTION *and wiping of the Chalice say:*

Give us, O Lord, a part in the fruits of thy death and passion, the sacred memory of which we have commemorated in our present sacrifice and communion. Happy those who sit at thy table to partake of the bread of life! O Jesus, my soul sighs after thee: I long, with thy apostle, to be dissolved and to be with thee. My heart and my whole body, with transports of joy, seek the living God.

My soul languishes with the ardent desire of entering into the house of our Lord. I love thee, O my God, with all my heart! O that I could always enjoy the presence of thy adorable body which is the pledge of our eternal happiness. I adore thy goodness, and return thee infinite thanks, O gracious Lord, for thy inestimable favour and mercy, in admitting me to be present this day at the dread sacrifice, where thou art both priest and victim. Make me, O God, always sensible of this great blessing, and let not my unworthiness put a stop to the effect of thy mercy and goodness.

When he reads the COMMUNION *say:*

Let it be now, O Lord, the effect of thy mercy, that we, who have been present at this holy mystery, may find the benefit of it in our souls.

At the POST COMMUNION *say:*

We give thee thanks, O God, for thy mercy in admitting us to have a part in offering this sacrifice to thy holy name; accept it now to thy glory, and be ever mindful of our weakness.

Proceed as follows:

Most gracious God, Father of mercy, grant, I beseech thee, that this adorable sacrifice of the blessed body and blood of thy Son, our Lord Jesus Christ, may obtain for us, at thy hands, mercy, and the remission of all our sins. Amen.

When he turns to the people, and gives them his BLESSING *make you also the sign of the Cross and say:*

The blessing of God Almighty, Father, Son and Holy Ghost, descend upon us, and dwell in our hearts for ever. Amen.

Whilst he concludes with the LAST GOSPEL *say:*

O Eternal Word, speak to my soul, which adores thee in profound silence: thou art the great Creator of all things; abandon not, I beseech thee, thine own creature: be thou my life, my light, and my all.

O Light eternal! enlighten me in this present life, and in the life to come.

Reign in me as in thine own inheritance; for thou, O Lord, hast made me : thou hast redeemed me! May I be ever thine.

I have sinned too much against heaven, and before thee, and am not worthy to be called thy son.

Thou God incarnate, have pity on my frail and mortal flesh, and grant that it may one day see what it here adores below. Amen.

I render thee all possible praise and thanks, O Sovereign Creator, for the favour I have this day received from thy bounty, and of which many better deserving Christians are deprived. Receive, O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions; and grant, that by the strength and virtue of these divine mysteries, I may go on cheerfully in the path of thy commandments, love, and service; amidst all the temptations, troubles, and dangers of my life's pilgrimage, till I shall one day happily arrive at thy heavenly kingdom; where, with the blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more adequately celebrate thy infinite goodness and mercy, with uninterrupted canticles of eternal praise, admiration, and gratitude.

Happy are they who dwell in thy house, O Lord; for ever and ever they will praise thee.

Thou art worthy, O Lord, to receive honour, glory, and power.

Praise the Lord, for he is good : for his mercy is everlasting.

Who shall relate the wonders of the Lord? Who shall publish his praises?

XVI

PRAYERS OF ST GERTRUDE

On the Holy Sacrifice of the Mass

Our Lord said to St Mechtilde; Receive it as a most certain truth, that if anyone hears Mass devoutly and fervently, I will send him for his consolation and defence in the hour of his death, as many of the glorious spirits who stand around My throne as he shall have heard Masses with devotion. And on another occasion He said; However guilty a man may be, however inveterate the enmity of his heart against Me, I will patiently bear with him whenever he is present at Mass, and will readily grant him the pardon of his sins, if he sincerely ask it.

Be ever ready, then, to assist at the Holy Sacrifice of the Mass, and strive to penetrate your soul with the spirit of the prayers which follow; thy contain the true method of hearing Mass, and are most availing with God.

Prayer before Mass

O Almighty, everlasting God, seeing that it is the true faith of Thy Church that the holy sacrifice of the Mass instituted by Thy Son is infinitely pleasing to Thy divine Majesty, and renders Thee an infinite worship and praise and since by it alone Thou canst be worthily and adequately worshipped and praised; impelled

by an ardent desire of Thy honour and glory, I purpose to assist at this present sacrifice with the utmost devotion of which I am capable, and to offer this most Holy Oblation to Thee in union with Thy priest. I offer Thee not only this sacrifice, but all those which shall be this day offered up from every part of the world; and I protest before Thee that if it depended on me whether they should be offered or omitted, I would put forth all my powers to procure and to further their being offered. And were I able now to raise up to Thee, of the stones which are scattered over the earth, most devoted priests, who should day by day and with glowing fervour offer to Thee this sacrifice of praise, I would most gladly do it. But, being what I am, I implore Thee, O most holy Father, through Jesus Christ Thy Son, to pour into the hearts of all Thy priests, and especially those who might perchance otherwise offer Thee this acceptable sacrifice coldly and without due recollectedness the spirit of grace and of fervour, that they may be enabled to celebrate Thy tremendous Mystery with becoming awe and devotion. Grant to me, and to all those who are here present with me, that we may join in this most sacred action with reverence and devotion, so that we may have our portion in its fruit and effect. I confess to Thee, O almighty God, and to the Blessed Mary ever Virgin, and to all the Saints, my own sins and those of all the world; and I lay them on Thy sacred Altar, that they may be entirely blotted out by the virtue of this sacrifice. Do Thou deign to grant us this grace, by that love which held back Thy hand from

smiting when Thy most beloved Son, Thy only Son, was immolated by the hands of ungodly men. Amen.

As the Mass varies day by day from the Introit to the Offertory you may vary your prayers according to your devotion.

At the OFFERTORY

O Most merciful Father, in union with that unimaginable love wherewith Thy only Son offered to Thee the whole influx of the Godhead into His Humanity, and thus with ineffable gratitude referred it back to its inmeasurable, unfathomable source, I offer Thee whatever gifts and graces Thou hast ever bestowed on me of Thy sovereign and unutterable goodness; and I lay them on Thine altar, together with the merits and graces of the same Thy Son, as a sacrifice of everlasting praise, and a pledge and expression of my boundless gratitude to Thee. More especially, I offer Thee my heart, all too defiled and loathsome as it is; and I plunge it into this Chalice, to the end and with the desire that all the prayers and benedictions which shall be spoken over this Chalice, may be spoken over my heart, and that by the virtue of the ineffable consecration whereby Thou changest this wine into the Blood of Thy Son, it may be wholly turned to the perfect and constraining love of Thee.

And that I may obtain these my petitions, I unite myself to all the love and the gratitude with which Thy Son endured all His sorrows; and I offer to Thee whatever sorrow or affliction

Thy fatherly love has ever laid on me or any son of man in order to our salvation, beseeching Thee that they may come up before Thee in union with this sacrifice as a sweet-smelling odour, and may avail for our salvation.

Finally, in union with the resignation of Thy only Son, I offer and resign myself to Thy most holy will, beseeching Thee with my whole heart that Thy adorable good pleasure may always in all things be done in me and by me and in all that concerns me. To this end I lay at Thy feet O thou King of kings and my Lord all my substance and being, my body and my soul, to serve Thee henceforth and evermore to the glory of Thy most worshipful Majesty. Amen.

When St Gertrude had thus offered herself to Our Lord on one occasion, He said to her: This offering of thy goodwill is as it were a royal sceptre in my hand, and a rejoicing and a glory to me in presence of all my angels and saints. And whenever thou renewest this intention before me, it is as though that sceptre budded and put forth most fragrant flowers.

At Orate Fratres, say with the server Suscipiat, &c.

At the SECRETA

Look down, O tender Father, from the throne of Thy Majesty and from the lofty dwelling-place of Thy heavens, upon this oblation which our holy Mother the Church, Thy Bride, offers to Thee by the hands of Thy priest; and through its force and merit be appeased for our manifold

transgressions. Accept, I beseech Thee, the sacrifice which I, Thy most worthless servant offer to Thee my living and true God in my own name and in that of all the whole world; in union with all the merits of Thy most beloved Son with all the treasure of Thy holy Church, for my innumerable sins, offences, and negligences, and for all the faithful, living and departed, that to them and to me it may avail for salvation unto eternal life. Amen.

At the PREFACE

While St Mechtilde was praying for a certain person our Lord said to her: Behold, I pardon all her sins, in satisfaction for them while the priest is reciting these words of the Preface, Per quem Majestatem, &c., let her praise me in union with all my angels and saints, and offer a Pater noster to God through me; thus shall all her negligences be forgiven and effaced. And all who shall do this may confidently expect the like blessing at my hands.

O Most compassionate Jesus, I adore Thee, I praise and magnify Thee in union with that transcendent praise which Thy most holy and worshipful Trinity renders unceasingly to Himself; which flows down thence upon the most blessed Virgin Mary and upon all Saints and Angels, who adore Thy glorious Majesty with unceasing and unutterable canticles, and show forth Thy praise in rapturous accord. With whose voices we beseech Thee to permit ours to blend, saying in lowly acknowledgment: Holy, holy, holy, &c.

Here say as follows a Pater to supply all your negligences and defects.

O Most holy Father, I offer Thee this prayer in union with the praises with which heaven and earth and all Thy creatures worship and magnify Thee. Deign to hear and accept it through Jesus Christ Thy Son, for all that is offered to Thee through Him comes up before Thee well-pleasing and most acceptable. I beseech Thee, through the same Thy son, to forgive me all my sins and to supply all my defects and negligences. Amen.

At the CANON

O ineffable God, we are now drawing near to those tremendous mysteries which neither Cherubim and Seraphim nor all the virtues of heaven suffice to comprehend, for Thou alone knowest with what energy of love Thou dost daily offer Thyself to God the Father upon the altar as a victim of praise and propitiation. And therefore all choirs and orders of Angels adore this Thy most sacred and impenetrable secret with lowliest prostration, and behold with awe their King and their Lord, who once came down from heaven in unutterable love to redeem man, now again mysteriously present upon the altar, hidden beneath the mean and lowly species of bread and wine for the salvation of men.

O good Jesus, this work which Thou art now about to work is so transcendently adorable that I dare not even look up to Thee from the depth of my nothingness. Wherefore I bury myself in the lowest, deepest valley of humiliation I can find, and there await the portion of Thy sub-

stance that falleth to me, for salvation goeth forth from Thee upon all Thine elect. Would, O loving Jesus, that my weak arm might aid Thee in Thy divine work, and obtain for this most holy oblation its full effect according to its ineffable dignity and worth. To effect this the most weary and painful toil would be sweet and light to me. Wherefore I pray Thee, grant to this Thy priest that he may with due reverence handle Thee and offer Thee, so that this our oblation may have its fullest force and efficacy on all the living and departed. Amen.

At the Elevation of the Host

Hail, sweetest Jesus, prostrate in lowliest humility, I worship and adore Thee.

Here strike your breast three times, and say:—

O Jesus have mercy on me!

O good Jesus, spare me!

O most compassionate Jesus, be merciful to me a sinner!

Prayer to God the Father

O most loving Father, in union with that love wherewith Thy Son offered Himself once upon the cross, and now offers Himself to Thee upon the altar, I offer Him to Thee for the welfare and salvation of all Thy whole Church. Look upon His virgin Flesh, so cruelly torn by the scourges, bruised with blows and buffetings, defiled with spittings, besmeared with Blood, pierced with sharp thorns, swollen and livid with stripes, torn by the nails, rent with the lance. May that pity which drew Him down

from heaven and sweetly constrained Him to immolate Himself on the cross, and constrains Him now to offer Himself daily to Thee upon the altar; may that same pity move Thee now, O Father, to have mercy on us. Amen.

At the Elevation of the Chalice

Hail, most precious Blood of my Lord, prostrate before Thee in lowliest devotion, I worship and adore Thee.

Here strike your breast three times, and say:—

O Sacred Blood, wash me!

O roseate Blood, cleanse me!

O most precious Blood, cry for me unto God the Father, that he may have mercy on us!

Prayer after the Elevation, *of great efficacy*

O Most holy Father, now that Thy only-begotten Son, here truly present upon the altar, has deigned to become a sacrifice and propitiation for our sins, I offer Thee His most holy Body and Blood, His Humanity and His Divinity, His virtues and His perfections, His Passion and Death, in union with that love with which He once offered Himself to Thee upon the cross, and now offers Himself to Thee on the altar. And in union with these I offer Thee the virtues, merits, and graces of the Blessed Virgin Mary and all the Saints, together with all the good works of all men, and all the whole treasure of Thy holy Church. And I desire especially to add to these whatever of good I and those who are dear to me have ever done, and whatever

afflictions we have suffered for Thy glory. And in union with this sacrifice, and with all those which are offered to Thee all over the world, I offer to Thee this oblation, O Eternal Father, through Thy beloved Son, in the power of the Holy Ghost, to Thy supreme praise and glory, in acknowledgment of Thy supreme Majesty and dominion, and in thanksgiving for all the benefits and the graces Thou hast ever bestowed on any creature, and in full reparation of every injury or insult ever offered to Thee by any whom Thy hands have made.

I offer it to Thee for the increase of the joy and glory of the sacred Humanity of our Lord Jesus Christ, in worship and veneration of all the mysteries of His life and death, for the increase of the glory and blessedness of the Blessed Virgin Mary and of all the Saints, especially my holy Patrons, and those whose memory we this day celebrate.

Lastly, I offer it to Thee on behalf of myself, a most miserable sinner, and for all my friends, whether in the order of nature or of grace (especially N.), and for all Christians living and departed (especially N.); beseeching Thee that Thou wouldst deign to accept it as an adequate and sufficient thanksgiving for all the benefits and graces which Thou hast ever bestowed on our bodies and souls, to impart to us all the grace needful for us, to turn away from us all evil of body and of soul which might hinder our salvation, and to grant us perfect and entire remission of all our sins and negligences. For all these ends, I offer Thee all the love with which Jesus Christ Thy Son our Lord has ever

loved Thee, and all the satisfaction He has made to Thee for our sins. Through Him and with Him and in Him be all honour and glory unto Thee, O God, Father Almighty, in the unity of the Holy Ghost, for ever and ever. Amen.

Here say Pater noster with the priest, and add the following prayer for the sins of the whole Church. It was revealed to the Saint that this devotion is most pleasing to God.

O most tender Jesus, I offer to Thee this prayer in union with the most perfect intention with which Thou didst sanctify it in Thy sacred Heart and enjoin it for our salvation; for the forgiveness of all our sins and the supply of all the defects caused by our frailty, our ignorance, or our fault, in opposition to Thine irresistible almightiness, Thine unsearchable wisdom, and Thy free and super-abounding goodness. Amen.

At the AGNUS DEI

Beseech our Lord to offer Himself to God the Father as He does in every Mass, according to the revelation made to St Gertrude.

O Lamb of God, have mercy on us, and offer Thyself to God the Father with all Thy humility and all Thy patience, in satisfaction for our sins.

O Lamb of God, have mercy on us, and offer Thyself to God the Father with all the bitterness of Thy Passion, for our reconciliation to God.

O Lamb of God, have mercy on us, and offer Thyself to God the Father with all the love of Thy divine Heart, for the supply of all our necessities. Amen.

Here you may say part of the prayer which follows the Mass.

At the DOMINE, NON SUM DIGNUS

O Lord, I am not worthy that the earth should bear me; but for Thine own sake pardon me all my sins.

O Lord, I am not worthy to be called Thy creature; but by the bitterness of Thy passion forgive me all my debts.

O Lord, I am not worthy to utter Thy Holy Name; but by the virtue of this holy sacrifice bestow on me Thy grace. Amen.

Here make an act of spiritual communion, saying with St Gertrude and with St Mechtilde:—

O Thou Stream from the Lifegiving Fountain, Thou fragrance and sweetness of divine delight. I prostrate myself in my indigence and my misery in presence of Thine overflowing fulness. I set before Thee my sorrow and my tears, that, by reason of my exceeding unworthiness, my soul must go away fasting from Thine uncloying banquet. And now, O Thou who hast formed my substance and reformed it when fallen and decayed, I beseech Thee so to prepare me by Thine all-powerful wisdom, and by the tender compassionate love of Thy Heart, that I may worthily receive Thee into my soul, and that Thou mayst work and perfect in me without impediment all that Thou hast from eternity decreed concerning me, according to the good pleasure of Thy divine will. Amen.

To this end say, if you have time, a Pater noster, as our Lord taught St Mechtilde.

At the Communion

O Almighty Love, I praise Thee; O most ravishly sweet Love, I glorify Thee; O most gentle and tender Love, I magnify Thee in and for all the good which Thy most glorious Godhead and Thy most blessed Humanity have ever wrought in us, or shall hereafter work in us, through that most august and adorable instrument, Thy divine Heart. Amen.

At the Post-Communion

Behold, O Heavenly Father, our holy Mother the Church has sent up before Thee from Thine altar that Victim of transcendent worth whom Thou didst send to be immolated for us. Vouchsafe, therefore, to accept it with that ineffable love with which Thou didst receive Thy Son when He came back from this our far country into Thy kingdom, and set forth before Thee all the fruit of His sacred Humanity and the glorious wounds of His Flesh. O most compassionate Father, let not His scars depart from before Thine eyes for ever, that Thou mayst be perpetually put in mind what great and super-abounding satisfaction He hath made Thee for our sins. Wherefore I beseech Thee, in the virtue and efficacy of this unbloody oblation, have mercy on me and on all sinners, and on all the faithful living and departed; grant unto them grace and mercy, remission of sins and everlasting life. Amen.

At the Blessing

O Good Jesus, may Thine omnipotence bless me, may Thy wisdom teach me, may Thy sweet-

ness fill and pervade me, may Thy goodness draw me and unite me to Thee for ever. Amen.

At the words

And the Word was made flesh, and dwelt among us,

bow your head in devout gratitude, and say:—

I thank and bless Thee, O good Jesus, that for love of me Thou didst deign to be made man.

If any one does this, said our Lord, I will graciously incline my Head towards him in return, and will offer to God the Father all the fruit of my Incarnation, with all the love of my Heart, for the increase of that man's blessedness and glory.

Act of Adoration of the most Holy Sacrament

Hail, most glorious Body and most precious Blood of my Lord Jesus Christ, here truly present beneath these sacramental species; I adore Thee with all that devotion and awe wherewith the nine choirs of angels worship and adore Thee. I prostrate myself before Thee in the spirit of humility, believing and professing that Thou, my Lord and my God, are herein most truly contained.

Hail, most glorious Body of Jesus Christ my Saviour, true Victim immolated upon the cross, I adore Thee in union with that adoration with which Thy Humanity adored Thy Godhead, and I give Thee thanks with all the love of all Thy creatures, that Thou dost deign to remain hidden in this tabernacle for our salvation.

Hail, compassionate Jesus, Word of the

Father, Brightness of His glory, Ocean of pity, Salvation of the world, most august and sacred Victim. Hail, Jesus Christ, Splendour of the Father, Prince of Peace, Gate of Heaven, True Bread, Son of the Virgin, Shrine of the Godhead.

I most firmly believe that Thou, my God, art here present, and that Thou art looking out upon me from behind the veil of the sacrament, and dost behold all the most secret recesses of my heart. I believe that under this species of bread are contained not only Thy Flesh and Thy Blood, but also Thy Divinity and Thy Humanity. And although this mystery surpasses my understanding, I nevertheless believe it so firmly that I am ready to give my life and my blood in defence of its truth.

I fall down before Thee with most profound reverence, O most Holy Sacrament, and with Angels and Archangels, with Thrones and Dominations, with Cherubim and Seraphim, and with all the glorious array of the heavenly host, I sing to Thy glory, saying: Blessed a thousand, yea, ten thousand fold, be the most Holy Sacrament of the Altar!

O Thou most intimate and tender Love of the Father's Heart, I give Thee thanks, in union with the ineffable mutual thanksgiving and gratitude of the three adorable Persons of the glorious and most worshipful Trinity, that Thou hast condescended to institute this priceless Sacrament, by which heaven and earth are made one, and both are unceasingly filled with the infinite treasures of Thy grace.

I glorify and magnify Thy wise and tender

almightiness; I praise and adore Thy almighty and gentle wisdom; I bless and praise Thine almighty and most wise and gentle love, O Christ Jesus, for that Thou hast condescended to devise and hast been strong to institute this ineffably magnificent Sacrament to be the strength and the succour of our salvation.

O Christ Jesus, Thou faithful and only Trust of my soul, I praise Thee, I love Thee, I worship and adore Thee; and I humbly implore Thee, that as Thou didst offer Thyself once upon the cross for the sin of the whole world, so Thou wouldst now deign to offer Thyself to God the Father for my exceeding sins.

O Christ Jesus, my sweetest and my only Love, look with the eyes of Thy compassionate mercy on me, a most miserable sinner, here prostrate before Thee and imploring with my whole heart the forgiveness of my sins.

O Thou princely Flower from the Root of Jesse, by the unutterable love of Thy most sweet Heart have mercy on me, and receive me into Thy favour, for the glory of Thy Name.

O most loving Father, I offer to Thee this Thy beloved Son as a holocaust of unceasing praise, and as a perpetual sacrifice of propitiation for all our sins. Look, I beseech Thee, on the face of Thy Christ, and remember that most abundant satisfaction which He made to Thee for our sins on the cross, and have mercy on us. Amen.

XVII

PRAYERS AND HYMNS OF ST THOMAS AQUINAS

LAUDA SION

1

Sion, lift Thy voice and sing;
Praise thy Saviour and thy King.
Praise with hymns thy Shepherd true:
Strive thy best to praise Him well;
Yet doth He all praise excel;
None can ever reach His due.

2

See to-day before us laid
The living and life-giving Bread!
Theme for praise and joy profound!
The same which at the sacred board
Was, by our incarnate Lord,
Giv'n to His apostles round.

3

Let the praise be loud and high;
Sweet and tranquil be the joy
Felt to-day in every breast;
On this festival divine,
Which records the origin
Of the glorious Eucharist.

4

On this table of the King,
Our new paschal offering
Brings to end the olden rite;
Here, for empty shadows fled,
Is reality instead;
Here, instead of darkness, light.

5

His own act, at supper seated,
Christ ordained to be repeated,
In His memory divine;
Wherefore now, with adoration,
We the Host of our salvation
Consecrate from bread and wine.

6

Hear what Holy Church maintaineth,
That the bread its substance changeth
Into flesh, the wine to blood.
Doth it pass thy comprehending?
Faith, the law of sight transcending,
Leaps to things not understood.

7

Here, beneath these signs, are hidden
Priceless things, to sense forbidden;
Signs, not things, are all we see.
Flesh from bread, and blood from wine;
Yet is Christ in either sign,
All entire, confess'd to be.

8

They too, who of Him partake,
Sever not, nor rend, nor break,
But entire, their Lord receive.

Whether one or thousands eat,
All receive the self-same Meat,
Nor the less for others leave.

9

Both the wicked and the good
Eat of this celestial food;
But with ends how opposite!
Here 'tis life; and there 'tis death;
The same, yet issuing to each
In a difference infinite.

10

Not a single doubt retain,
When they break the Host in twain,
But that in each part remains
What was in the whole before
Since the simple sign alone
Suffers change in state or form.
The signified remaining one
And the same for evermore.

11

Lo! upon the altar lies,
Hidden deep from human eyes,
Bread of angels from the skies,
Made the food of mortal man.
Children's meat to dogs denied;
In old types foresignified;
In the manna heav'n-supplied,
Isaac, and the Paschal Lamb.

12

Jesu! Shepherd of the sheep!
Thou Thy flock in safety keep.
Living bread! Thy life supply!
Strengthen us, or else we die;

Fill us with celestial grace :
Thou, who feedest us below!
Source of all we have or know!
Grant that with Thy saints above,
Sitting at the feast of love,
We may see Thee face to face. Amen.

Prayer of St Thomas Aquinas

O Almighty, everlasting God, behold, I draw near to the Sacrament of Thine Only-begotten Son, our Lord Jesus Christ; I draw near, as a sick man to the Physician of life; as one defiled to the Fountain of mercy; as one blind, to the light of eternal splendour; as one poor and needy, to the Lord of heaven and earth. Wherefore, I implore the fulness of Thine infinite bounty that Thou wouldst vouchsafe to heal all my sickness, to wash away my defilement, to give light to my blindness, to enrich my poverty, and to clothe my nakedness, so that I may receive the Bread of Angels, the King of kings and Lord of lords, with such contrition and devotion, such purity and faith, such good purpose and intention, as may avail to the welfare and salvation of my soul. Grant me, I beseech Thee, to receive not only the Sacrament of the Body and Blood of my Lord, but also the very reality and substance of the Sacrament. O most gracious God, grant me so to receive the Body of Thine Only-begotten Son, our Lord Jesus Christ, that very Body which He took of the Virgin Mary, that I may be truly incorporated into His mystical Body and numbered amongst its members. O most loving Father, grant me at last to behold with open face and

for evermore Thy own beloved Son whom I now purpose to receive in my pilgrimage, beneath the veils of the Sacrament. Who liveth and reigneth, &c.

Hail to Thee—Ave Verum

Hail to Thee! true body sprung
From the Virgin Mary's womb,
The same that on the Cross was hung,
And bore for man the bitter doom.
Thou whose side was pierced and flowed
Both with water and with blood,
Suffer us to taste of Thee,
In our life's last agony.
O kind, O loving one!
O sweet Jesus, Mary's Son!

After Holy Communion

I give Thee thanks, O holy Lord, Father Almighty, Eternal God, that Thou hast vouchsafed, through no merit of my own, but of the mere condescension of Thy mercy, to nourish me a sinner and Thine unworthy servant with the Precious Body and Blood of Thy Son, our Lord Jesus Christ. I implore Thee, let not this Holy Communion be to me an increase of guilt unto my punishment, but an availing plea unto pardon and forgiveness. Let it be to me the armour of faith and the shield of good will. Grant that it may work the extinction of my vices, the rooting out of concupiscence and lust, and the increase within me of charity and pati-

ence, of humility and obedience. Let it be my strong defence against all the snares of my enemies, visible and invisible; the stilling and the calm of all my impulses, carnal and spiritual; my indissoluble union with Thee the One and true God, and a blessed consummation at my last end. And I beseech Thee that Thou wouldst vouchsafe to bring me, a sinner, to that ineffable banquet where Thou, with the Son and the Holy Ghost, art to Thy Saints true and unfailing Light, fulness of contentment, everlasting joy, gladness without alloy, consummate and everlasting bliss. Through the same Christ, &c.

Adoro te Devote .

Adoro te devote, latens Deitas, quæ sub his figuris vere latitas; tibi se cor meum totum subjicit, quia te contemplans totum deficit. Ave Jesu, Pastor fidelium; adauge fidem omnium in te credentium.

I devoutly adore Thee, O hidden Deity, who liest concealed indeed under these forms. To Thee my whole heart subjects itself, because it finds itself quite lost in contemplating Thee.

Visus, gustus, tactus, in te fallitur, sed auditu solo tuto creditur. Credo quidquid dixit Dei Filius; nil hoc verbo veritatis verius. Ave Jesu.

The sight, the touch, and the taste are here deceived, but the hearing alone may be safely believed. I believe whatever Thou the Son of God hath spoken. Nothing can be more true than the word of truth.

In cruce latebat sola Deitas, at hic latet simul et humanitas: ambo tamen credens atque confitens, peto quod petivit latro pœnitens. Ave Jesu.

Upon Thy cross, Thy divinity alone was concealed, but here Thy humanity also lies hid, yet I believe and confess both to be here present, and I make the same petition as did the penitent thief.

Plagas, sicut Thomas, non intueor, Deum tamen meum te confiteor. Fac me tibi semper magis credere, in te spem habere te diligere. Ave Jesu.

I do not see here Thy wounds, as Thomas did, yet I confess Thee to be my God; O! grant that I may ever believe in Thee more and more, and evermore put my trust in Thee and love Thee.

O memoriale mortis Domini! panis vivus, vitam præstans homini! præsta meæ menti de te vivere, et te illi semper dulce sapere. Ave Jesu.

O! blessed memorial of the death of our Lord, O! living Bread, giving life to man, grant that my soul may ever live on Thee! grant that I may ever relish Thy sweetness!

Pie Pelicane, Jesu Domine, me immundum munda tuo sanguine, cujus una stilla salvum facere totum mundum quit ab omni scelere. Ave Jesu.

O pious Pelican, Jesus, my Lord, cleanse me, an unclean sinner, with Thy blood; one drop of which is sufficient to save the whole world from all its guilt!

Jeus, quem velatum nunc aspicio, ora fiat illud, quod tam sitio, ut te revelata cernens facie, visu sim beatus tuæ gloriæ. Ave Jesu, Pastor fidelium ; adauge fidem omnium in te credentium.

O! Jesus, whom I now see under a veil, O! when will that hour come, which I so much long for, when the veil being removed, I shall see Thy face, and be happy forever in the contemplation of Thy glory! Amen.

18.

AN EASY METHOD OF ASSISTING AT THE HOLY SACRIFICE OF MASS WITH PROFIT

(By St Leonard of Port Maurice)

The angelical doctor, St Thomas, tells us that we have all four special debts which we owe to Almighty God, answering to the four great ends for which Jesus Christ instituted the Holy Sacrifices of the Altar. These are:—

1. *To praise and honour the infinite Majesty of God, in acknowledgment of His supreme dominion over us.*
2. *To satisfy Almighty God for the sins we have committed against Him.*
3. *To thank Him for all the blessings He has bestowed upon us.*
4. *To implore His divine grace and assistance.*

The method for hearing Mass as here given is especially conformable to the spirit of the Church, whose wish it is that we should, when assisting at Mass unite our intention to that of the priest, who offers up the Holy Sacrifice for the four ends just mentioned; by so doing we shall be able, according to St Thomas, to pay off, in the most efficacious manner, the four debts which we have contracted with Almighty God.

As soon, therefore, as the Mass commences, while the priest humbles himself at the foot of

the Altar, and says the Confiteor, make a short examination of conscience, an act of true contrition, beg pardon of God for your sins, and invoke the assistance of the Holy Spirit and of the Blessed Virgin, that you may hear Mass with all reverence and devotion.

Then divide the Mass into four parts, in which you will pay off the four great debts, in the following way:

From the INTROIT *to the* GOSPEL

1. From the beginning up to the Gospel you will pay your first debt, of honouring and praising the majesty of God, who is worthy of infinite honour and praise. Humble yourself therefore, with Jesus; acknowledge your own nothingness; confess sincerely that you are but utter nothingness in the presence of His immense Majesty; and then with great modesty and recollection, with humility of heart and body, say:

O my God, I adore Thee, and acknowledge Thee to be the Lord and Master of my soul. I protest that all that I am, all that I have, I have from Thee: and since Thy exceeding Majesty demands an infinite homage and worship, and I, a miserable creature, am utterly unable to acquit myself of this great debt, I offer Thee the humiliations and the homage which Jesus offers to Thee upon the Altar. What Jesus does, I intend to do likewise, in union with Him. I humble and prostrate myself before Thy Majesty; I adore Thee, in union with the humiliations of Jesus: I rejoice and am full of joy that the blessed Jesus offers up to Thee for me an infinite honour and worship.

Close your book, and continue to make in your heart several acts of joy at the thought that God is infinitely honoured; and say again and again:

Yes, my God, I rejoice at the infinite honour which this Holy Sacrifice gives to Thy Majesty: I rejoice at it and am glad, as far as I know how and can.

Do not care to bind yourself to these words, but follow the promptings of your own devotion, keeping yourself recollected and united to God. Oh, how well in this way, how well, will you pay off your first debt!

From the GOSPEL *to the* ELEVATION

II. In the second part, which is from the Gospel to the Elevation, you will pay off the second debt. Cast a glance upon your many most grievous sins, consider the immense debt you have contracted on account of them with the Divine justice, and say with a humble heart:

Behold, O my God, the traitor who has so often rebelled against Thee! Alas, with sorrow I hate and detest, with all the affections of my heart, my most grievous sins; and I offer Thee in satisfaction for them the satisfaction which Jesus gives Thee upon the Altar. I offer Thee all the merits of Jesus, the Blood of Jesus; Jesus, God and Man, Who as a victim is sacrificing Himself again for me: since upon that Altar my Jesus is my Mediator and my Advocate by His most precious Blood He is imploring pardon for me. I unite myself to the voice of that loving Blood; and I ask mercy for all my most grievous

sins. The Blood of Jesus cries to Thee for mercy; my broken heart also cries to Thee for mercy. Ah, my beloved God, if my tears move Thee not, let the groans of my Jesus move Thee; and that mercy which He obtained for all mankind upon the cross, why should He not obtain it for me upon the Altar? Yes, I hope that, in virtue of that most precious Blood, Thou wilt pardon me all my sins which I will never cease to lament even to the last moment of my life.

Close your book, and repeat several times acts of true interior and earnest contrition. Give vent to your affections, and in silence, but in the depth of your heart, say to Jesus:

My beloved Jesus, give me the tears of Peter, the contrition of Magdalene, and the sorrow of those saints who, once sinners, became true penitents, so that in this Mass I may obtain a most complete pardon of all my sins.

From the ELEVATION *to the* COMMUNION

III. In the third part, which is from the Elevation to the Communion, consider the amount of the many and wonderful blessings you have received, in payment for which offer to Almighty God a gift of infinite value, the Body and Blood of Jesus Christ; invite all the angels, and all the saints, to thank Him for you in this or the like manner:

Behold me, my most beloved God, laden with blessings, general and particular, which Thou hast bestowed upon me, and which Thou wilt still bestow upon me, in time and in eternity.

I acknowledge that Thy mercies towards me have been, and are, infinite: I am ready to pay Thee for them, even to the last farthing; wherefore, in gratitude and in payment for them, behold this divine Blood, this most precious Body, this innocent Victim, which I present to Thee by the hands of the priest. I am sure that this offering which I present to Thee is sufficient to pay Thee for all the gifts Thou hast bestowed upon me. This gift of infinite value is of itself worth all the gifts which I have ever received, or ever shall receive from Thee. Ye holy angels, and all ye blessed saints of heaven, oh, help me to thank my God, and offer to Him, in thanksgiving for all His blessings to me, not only this but all the Masses which are at this moment celebrated through the whole world; so that His most loving beneficence may receive a complete recompense for all the favours which he has shown me, and which He will confer upon me for ever and ever. Amen.

Oh, how pleased is our good God with such a thanksgiving! Oh, how is He satisfied by this one offering, which, being of an infinite value, is worth more than all other offerings together! And in order to excite yourself the more to this devotion, invite the whole court of heaven to thank Him for you; invoke those saints to whom you are more specially devout, and say to them in the inmost of your heart:

O my beloved saints and advocates, thank the good God for me, that I may not live and die ungrateful; beg of Him to accept my good-will, and to have regard to the loving thanksgivings

which Jesus in this Mass is offering to Him for me.

Do not be content with saying this once only, but repeat it again and again; and be assured that in this way you will completely acquit yourself of this great debt.

From the COMMUNION *to the* END OF MASS

IV. In the fourth part, which is from the Communion to the end of the Mass, after having made a spiritual communion while the priest is communicating sacramentally, consider God to be within you, and then open your heart, and ask Him for many graces, and know that then Jesus unites himself with you, and prays and supplicates for you: therefore enlarge your heart, and do not ask for trifling things, but ask for great graces; for great is the offering you make to God of His Divine Son. Say then, with a humble heart:

My beloved God, I acknowledge myself quite unworthy of Thy favours; I confess my exceeding unworthiness, and that for my many grievous sins I do not deserve to be heard by Thee. But how canst Thou refuse to listen to Thy Divine Son, Who prays upon the Altar for me, and offers Thee His Body and His Life? Hear, I beseech Thee, my most beloved God, the prayers of this my great Advocate, and for His sake grant me all the graces Thou knowest to be necessary for me to accomplish the great affair of my eternal salvation. And now I make bold to ask of Thee a general pardon for all my sins, the grace of final perseverance; moreover, I beg

of Thee, O my God, trusting in the prayers of my Jesus, all virtues in an heroic degree, and all those efficacious helps which I require to become a saint. I also ask of Thee the conversion of all unbelievers, and of all sinners, and particularly of those who are related to me, either by ties of kindred, or spiritually; I ask of Thee the deliverance, not of one soul only, but of all the souls in Purgatory. Bring them all forth so that by the efficacy of this divine Sacrifice that prison of purification may remain empty. Convert all living souls; may this miserable world become a paradise of delights for Thee, in which having been loved, and reverenced, and praised by all, we may come at length to praise and bless Thee for all eternity. Amen.

Ask then, ask for yourself, for your children, friends, parents, and relations—ask that all your wants, both spiritual and temporal, may be supplied. Ask, also, for the fulness of all blessings upon the Holy Church, and for its deliverance from all evils; and ask, not with lukewarmness, but with a great confidence, and be assured that your prayers, united to the prayers of Jesus, will have been heard.

As soon as the Mass is over, make an act of thanksgiving to Almighty God; and leave the church with a heart full of compunction, as if you were coming down from Mount Calvary.

19

PRAYERS AND HYMNS OF ST ALPHONSUS LIGUORI

At the BEGINNING OF MASS

ETERNAL FATHER, in this Sacrifice I offer to Thee, Thy Son Jesus, with all the merits of His Passion: 1. In honour of Thy Majesty. 2. In thanksgiving for all the favours Thou hast hitherto shown me, and for all those which I hope to receive for all eternity. 3. In satisfaction for my sins and for those of all the living and dead. 4. To obtain eternal salvation, and all the graces which are necessary for me to gain it.

Act of Faith

My beloved Redeemer, in a few moments Thou art coming to me. O hidden God, unknown to the greater part of men, I believe, I confess, I adore Thee in the Most Holy Sacrament as my Lord and Saviour! And in acknowledgment of this truth, I would willingly lay down my life. Thou comest to enrich me with Thy graces and to unite Thyself wholly to me; how great, then, should be my confidence in this Thy so loving visit!

Act of Confidence

Expand thyself, O my soul, for thy Jesus can do thee every good, and loves thee exceedingly.

Hope then for great things from thy Lord, who, urged by love, cometh all love to thee. Yes, my dearest Jesus, my only Hope, I trust in Thy goodness, that, in giving Thyself to me this morning, Thou wilt enkindle in my poor heart the beautiful flame of Thy pure love, and a real desire to please Thee; so that, from this day forward, I may never will anything but what Thou willest.

Act of Love

Ah, my God, my God, Thou true and only Love of my soul! what more couldst Thou have done to be loved by me? To die for me was not enough for Thee, my Lord; Thou wast pleased to institute this great Sacrament in order to give Thyself all to me, and thus bind and unite Thyself heart to heart with so loathsome and ungrateful a creature as I am. And what is more, Thou Thyself invitest me to receive Thee, and desirest so much that I should do so! O boundless love! incomprehensible love! infinite love! a God would give Himself wholly to me!

My soul, believest thou this? And what doest thou? what sayest thou? O God, O God, infinitely amiable and the only object worthy of the love of all, I love Thee with my whole heart, I love Thee above all things, I love Thee more than myself, more than my life! Oh, could I but see Thee loved by all! Oh, could I but cause Thee to be loved by all hearts as much as Thou deservest! I love Thee, O most amiable God, and I unite my miserable heart in loving Thee to the hearts of the Seraphim, to the heart of the most blessed Virgin Mary, to the Heart of

Jesus, Thy most loving and beloved Son. Thus O Infinite Good, I love Thee with the love with which the Saints, with which Mary, with which Jesus love Thee. And I love Thee only because Thou art worthy of it, and to give Thee pleasure. Depart all earthly affections, which are not for God, depart from my heart. Mother of fair love, most holy Virgin Mary, help me to love that God whom thou dost so ardently desire to see loved.

Act of Humility

O my soul, thou art even now about to feed on the most sacred Flesh of Jesus! And art thou worthy? My God, who am I, and who art Thou? I indeed know and confess who Thou art who givest Thyself to me; but dost Thou know what I am who am about to receive Thee?

And is it possible, O my Jesus, that Thou who art infinite purity desirest to come and reside in this soul of mine, which has been so many times the dwelling of Thy enemy, and soiled with so many sins? I know, O my Lord, Thy great Majesty and my misery; I am ashamed to appear before Thee. Reverence would induce me to keep at a distance from Thee; but if I depart from Thee, O my life, whither shall I go? to whom shall I have recourse? and what will become of me? No, never will I depart from Thee; nay, even I will ever draw nearer and nearer to Thee. Thou art satisfied that I should receive Thee as food, Thou even invitest me to this. I come then, O my amiable Saviour, I come to receive Thee this morning, all humbled and confused at the

sight of my defects; but full of confidence in Thy tender mercy, and in the love which Thou bearest me.

Act of Contrition

I am indeed grieved, O God of my soul, for not having loved Thee during the time past; still worse, so far from loving Thee, and to gratify my own inclinations, I have greatly offended and outraged Thy infinite goodness: I have turned my back against Thee, I have despised Thy grace and friendship; in fine, O my God, I was deliberately in the will to lose Thee. Lord, I am sorry, and grieve for it with my whole heart. I detest the sins which I have committed, be they great or small, as the greatest of all my misfortunes, because I have thereby offended Thee, O Infinite Goodness. I trust that Thou hast already forgiven me; but if Thou hast not yet pardoned me, oh, do so before I receive Thee: wash with Thy Blood this soul of mine, in which Thou art so soon about to dwell.

Act of Desire

And now, my soul, the blessed hour is arrived in which Jesus will come and take up His abode in thy poor heart. Behold the King of Heaven, behold thy Redeemer and God, who is even now coming; prepare thyself to receive Him with love, invite Him with the ardour of thy desire; come, O my Jesus, come to my soul, which desires Thee. Before Thou givest Thyself to me, I desire to give Thee my miserable heart, which

I now offer Thee; do Thou accept it, and come quickly to take possession of it.

Come, O my God! hasten, and delay no longer. My only and infinite Good, my Treasure, my Life, my Paradise, my Love, my All-in-all, my wish is to receive Thee with the same burning love with which the most holy and loving souls have ever received Thee; and with that with which the most blessed Virgin Mary received Thee, with whose most fervent Communions I unite the one I am about to make.

Most holy Virgin and my dear Mother Mary, behold, I am about to receive Thy Son. Would that I had the heart and love with which Thou didst communicate! Give me this morning thy Jesus, as Thou didst give Him to the shepherds and to the kings; I desire to receive Him from thy most pure hands. Tell Him that I am thy servant and thy client; for He will thus look upon me with more loving eyes, and will unite me more closely to Himself.

O Bread of Heaven

O Bread of Heav'n, beneath this veil
Thou dost my very God conceal:
My Jesus, dearest treasure, hail,
I love Thee, and adoring kneel;
Each loving soul by Thee is fed
With Thy own self in form of bread.

O Food of Life! Thou who dost give
The pledge of immortality,
I live; no, 'tis not I that live:
God gives me life, God lives in me:
He feeds my soul, He guides my ways,
And every grief with joy repays.

O bond of love! that dost unite
The servant to his loving Lord,
Could I dare live and not requite
Such love—then death were meet reward:
I cannot live unless to prove
Some love for such unmeasured love.
Beloved Lord, in Heaven above,
There, Jesus, Thou awaitest me;
To gaze on Thee with changeless love:
Yes, thus, I hope, thus shall it be:
For how can He deny me Heaven
Who here on earth Himself hath given?

At the Elevation of the Host

My God, for the love of this Thy Son, pardon me and give me holy perseverance.

At the Elevation of the Chalice

By the Blood of Jesus, give me Thy love and a holy death.

When the loving Shepherd,
Ere He left the earth,
Shed, to pay our ransom,
Blood of priceless worth,
These His lambs so cherish'd,
Purchased for His own,
He would not abandon
In the world alone.

Ere He makes us partners
Of His realm on high,
Happy and immortal
With Him in the sky,

Love immense, stupendous,
Makes Him here below
Partner of our exile
In this world of woe.

Jesus, Food of Angels,
Monarch of the heart,
Oh that I could never
From Thy face depart!
Yes, Thou ever dwellest
Here for love of me;
Hidden Thou remainest,
God of Majesty.

Soon I hope to see Thee,
And enjoy Thy love,
Face to face, sweet Jesus,
In Thy Heaven above.
But on earth an exile,
My delight shall be
Ever to be near Thee,
Veiled for love of me.

Acts after Communion

Act of Faith

Behold, my God is even now come to visit me; my Saviour to dwell in my soul. My Jesus is even now within me. He is come to make Himself mine, and at the same time to make me His. So that Jesus is mine, and I belong to Jesus: Jesus is all mine, and I am all His.

O Infinite Goodness! O Infinite Mercy! O Infinite Love! that a God should come to unite

Himself to me, and to make Himself all mine! My soul, now that thou art thus closely bound to Jesus, that thou art thus one with Him, what doest thou? Hast thou nothing to say to Him; dost thou not converse with thy God, who is with thee? Ah, yes, renew thy faith; remember that the angels now surround thee adoring their God, who is within thy breast; do thou also adore thy Lord within thyself. Enter into thyself, and banish thence every other thought. Unite all thy affections together, and, clinging closely to thy God, say:

An Act of Welcome

Ah, my Jesus, my Love, my Infinite Good, my All, be ever welcome in the poor dwelling of my soul! Ah, my Lord, where art Thou! to what a place art Thou come! Thou hast entered my heart, which is far worse than the stable in which Thou wast born; it is full of earthly affections, of self-love, and of inordinate desires. And how couldst Thou come to dwell there? I would address Thee with St Peter: 'Depart from me, for I am a sinful man' (St Luke v. 8). Yes, depart from me, O Lord, for I am indeed unworthy to receive a God of infinite goodness; go and find repose in those pure souls who serve Thee with so much love. But no, my Redeemer; what do I say? Leave me not; for if Thou departest, I am lost. I embrace Thee, my Life; I cling to Thee. Mad indeed have I been in having separated myself from Thee for the love of creatures; and in my ingratitude I drove Thee from me. But now I

will never more separate myself from Thee, my Treasure; I desire to live and die ever united to Thee. Most blessed Virgin Mary, Seraphim, and all souls, do you who love God with pure love lend me your affections, that I may worthily attend on my beloved Lord.

Act of Thanksgiving

My God and Lord, I thank Thee for the grace which Thou hast this morning bestowed upon me, of coming to dwell in my soul; but I would wish to thank Thee in a manner worthy of Thee and of the great favour which Thou hast done me. But what do I say? how can such a miserable creature as I am ever worthily thank Thee?

Father Segneri says, that the feeling most becoming a soul who communicates is that of wondering astonishment at the thought, and to repeat: 'A God is united to me; a God is mine!' David said: 'What shall I render to the Lord for all the things that He hath rendered to me?' (Ps. cxv. 12.) But I! what return shall I make to Thee, my Jesus, who, after having given me so many of Thy good things, hast this morning, moreover, given me Thyself? My soul, bless, then, and thank thy God, as best thou canst. And thou, my Mother Mary, my holy advocates, my guardian angel, and all ye souls who love God, 'Come and hear, all ye that fear God, and I will tell you what great things He hath done for my soul' (Ps. lxv. 16). Come and bless and thank my God for me, admiring and praising the indeed great graces which He has granted me.

Act of Oblation

'My Beloved to me, and I to Him' (Cant. ii. 16). Should a king go to visit a poor shepherd in his hut, what can the shepherd offer him other than his whole hut, such as it is? Since, then, O Jesus, my Divine King, Thou hast come to visit the poor house of my soul, I offer and give Thee this house and my entire self, together with my liberty and will: 'My Beloved to me, and I to Him.' Thou hast given Thyself all to me; I give myself all to Thee. My Jesus, from this day forward I will be no longer mine; I will be Thine, and all Thine. May my senses be Thine, that they may only serve me to please Thee. And what greater pleasure, says St Peter of Alcantara, can be found, than that of pleasing Thee, most amiable, most loving, most gracious God? I at the same time give Thee all the powers of my soul, and I will that they shall be all Thine; my memory I will only use to recall to mind Thy benefits and Thy love; my understanding I will only use to think of Thee, who always thinkest of my good; my will I will only use to love Thee, my God, my All, and to will only that which Thou willest. My most sweet Lord, I offer, then, and consecrate to Thee this morning all that I am and have, —my senses, my thoughts, my affections, my desires, my pleasures, my inclinations, my liberty, in a word, I place my whole body and soul in Thy hands.

Accept, O Infinite Majesty, the sacrifice of the hitherto most ungrateful sinner Thou hast

ever had on earth; but who now offers and gives himself all to Thee. Do with me and dispose of me, O Lord, as Thou pleasest.

Come, O consuming Fire, O Divine Love! and consume in me all which is mine, and which is displeasing in Thy most pure eyes, so that from henceforward I may be all Thine, and may live only to execute, not Thy commands and counsels alone, but all Thy holy desires and good pleasure also. Amen.

O most holy Mary, do thou present this offering of mine to the Most Blessed Trinity with thine own hands; and do thou obtain Their acceptance of it, and that They may grant me the grace to be faithful unto death. Amen, amen, amen.

Act of Petition

O my soul, what art thou doing? The present is no time to be lost: it is a precious time, in which thou canst receive all the graces which thou askest. Seest thou not the Eternal Father, who is lovingly beholding thee? for within thee He sees His beloved Son, the dearest object of His love. Drive, then, far from thee all other thoughts; rekindle thy faith, enlarge thy heart, and ask for whatever thou willest.

Hearest thou not Jesus Himself who thus addresses thee: 'What wilt thou that I should do to thee?' (St Mark x. 51). O soul, tell me, what dost thou desire of Me? I am come for the express purpose of enriching and gratifying thee; ask with confidence, and thou wilt receive all.

Ah! my most sweet Saviour, since Thou hast come into my heart in order to grant me graces, and desirest that I should ask Thee for them, I ask Thee not for the goods of the earth—riches, honours, or pleasures; but grant me, I beseech Thee, intense sorrow for the displeasures I have caused Thee; impart to me so clear a light, that I may know the vanity of this world, and how deserving Thou art of love. Change this heart of mine, detach it from all earthly affections; give me a heart conformable in all things to Thy holy will, that it may seek only for that which is more pleasing to Thee, and have no other desire than Thy holy love: 'Create a clean heart in me O God' (Ps. l. 12).

I deserve not this; but Thou, my Jesus, deservest it, since Thou art come to dwell in my soul: I ask it of Thee through Thy merits, and those of Thy most holy Mother, and by the love which Thou bearest to Thy Eternal Father.

Here pause, to ask Jesus for some other particular grace for yourself and for your neighbours. Do not forget poor sinners, or the souls in Purgatory; and pray also for me, who composed this little book for your good.

Eternal Father, Jesus Christ Himself, Thy Son, has said, 'Amen, amen, I say to you, if you ask the Father any thing in My Name, He will give it you.' For the love, then, of this Son, whom I now hold within my breast, do Thou graciously hear me and grant my petition.

My most sweet Loves, Jesus and Mary, may I suffer for you, may I die for you; may I be all

yours, and in nothing my own! May the Most Blessed Sacrament ever be thanked and praised! Blessed be the holy and Immaculate Conception of the Blessed Virgin Mary!

There is an indulgence attached to the following prayer:

Soul of Christ, sanctify me;
Body of Christ, protect me;
Blood of Christ, inebriate me;
Water of the Side of Christ, purify me;
Passion of Christ, strengthen me.
O good Jesus, hear Thou me;
Within Thy wounds, oh, hide me;
Suffer me not to leave Thee;
From the evil one defend me;
In my last hour call Thou me;
Bid me, oh, bid me, come to Thee!
With saints and angels may I praise Thee
Through endless ages of eternity.
Amen.

20.

METHOD OF HEARING MASS

OF WHICH THE CHIEF MYSTERIES OF THE HOLY SACRIFICE FROM THE SUBJECT

(Martin von Cochem 1625-1712)

Direct your Intention

My God, I desire to assist at this Holy Mass in order: 1. to praise, adore, and bless Thee in concert with all the angels who are here present; 2. to give Thee thanks for all the benefits Thou hast conferred on me; 3. to make satisfaction for my sins; 4. to obtain the help that I need both for soul and body.

At the Foot of the Altar

Poor and sinful creature that I am, O just and merciful God, I fear, on account of the number and greatness of my sins, to appear before Thy divine majesty; I fear to utter Thy praise with lips so defiled with sin, because both sin and the sinner are an abomination in Thy sight.

Wherefore I confess to Thee, the Almighty and all-wise God, to the blessed Virgin Mary, to my guardian angel, and to all the heavenly host, that I, to my sorrow, have committed many and grievous sins up to this time. For all these sins, whether known or unknown, I am very sorry, and I repent of them with my whole heart, not so much through dread of the penalties, temporal and eternal, which I have incurred thereby,

as because I have offended against Thee, my God, who art the Supreme Good. I make a firm resolution never to offend Thee again by my sin, and to love Thee, and Thee only, to all eternity.

After this Confession I will go up to the altar in spirit with the Priest, and with him.

V. Thou wilt turn again, O God, and quicken us.

R. And Thy people shall rejoice in Thee.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee, for a contrite heart Thou wilt not despise, and Thou wilt not reject the prayer of the humble.

At the GLORIA

Most Holy Trinity, one God, with deepest reverence I praise and worship Thy supreme majesty, Thy eternal Godhead. Thou art more beautiful and precious to me than all things that are in heaven or upon earth. I rejoice, O most high God, in Thine infinite greatness, power, wisdom, sanctity, goodness, mercy, and justice. I desire from the bottom of my heart that all men may know Thee, love Thee, and magnify Thee to all eternity. Willingly would I accept labour and suffering; nay, even gladly would I shed my blood, if by this means I could cause Thee to be no more sinned against, but praised and glorified as is meet.

I thank Thee as best I can, most good and bounteous God, for all the benefits which hitherto I have received from Thy fatherly hand. I

give myself to Thee, body and soul; I offer to Thee all the good that I have ever done, all the pains I have ever endured for love of Thee, as well as all the work and suffering that may yet be in store for me. But since this gift is far too poor and mean, as a proof of my gratitude I offer Thee all that the just on earth, all that the saints in heaven, and pre-eminently the glorious Queen of heaven, have done and suffered for Thy love.

Finally, I offer Thee all that Jesus Christ did and endured for us as an oblation worthy of Thy acceptance, and pleasing in Thy sight. At the same time I humbly pray Thee to receive this gift of infinite value from the hands of Thy divine Son, that thus I may tender Thee thanks, may praise and glorify in a fitting manner through Jesus Christ, our Advocate with Thee.

At the GOSPEL

My God and my Lord, who art infinitely wise, unerring in Thy judgment, infallible in Thy words, who art Thyself the very truth and eternal wisdom, I accept all the teaching of the Catholic Church, with full knowledge and free will, without any reserve. I acknowledge and attest before the whole world, before all the heavenly host, that I firmly believe all that the holy Church proposes to be believed. Although there is much that I cannot comprehend, yet I receive and believe it all, because it is revealed to us by Thee, my God, who canst neither deceive nor be deceived. And in order to show that it is my fixed determination never to deny this faith, and rather to lay down my life than

leave the Catholic Church, I now solemnly promise, in the presence of Thy divine majesty, to remain steadfast in the faith of Thy Church until my last breath. I earnestly entreat Thee to keep me in this faith; to strengthen and increase it in my heart; to keep far from me all temptations contrary to it; to accept as a full profession of this faith my last Communion, and the kiss my dying lips press on the crucifix; and finally, in virtue of this faith, according to Thy promise to grant me admittance to eternal bliss. Amen.

At the Offertory

Almighty Father, holy and eternal God, accept this sacred host, which I offer to Thee, the living and true God, by the hands of the priest, as a satisfaction for my countless sins, negligences, and imperfections, and also for the temporal and eternal welfare of all orthodox believers, whether living or dead.

At the same time I offer to Thee, O heavenly Father, my understanding and my memory, beseeching Thee to enlighten and sanctify them, that henceforth nothing may occupy my mind and thoughts but what is pleasing unto Thee.

To Thee I surrender my will, uniting it so closely with Thy will that I may seek after nothing but Thee, love nothing but Thee, desire nothing but what Thou dost will, whenever and wheresoever it pleases Thee.

To Thee I give my body and soul, all that I am, all that I have, with all my powers. Take me for Thy own, O my God, and give me Thyself. I am Thine; Thine in life and in death; let me not perish eternally. Amen.

At the PREFACE

Almighty Eternal God, our Lord and heavenly Father, look with the eyes of Thine immeasurable mercy on our misery, destitution, and sorrows. Have compassion on all faithful Christians, for whom Thine only begotten Son, our dear Lord and Saviour Jesus Christ, of his own free will delivered Himself into the hands of sinners, and shed His precious blood upon the Cross. For the sake of this our Lord Jesus Christ avert from us the chastisements which we have well deserved; all dangers, present and future; disturbances, wars, famines, sickness; and let our days be peaceful. Enlighten our rulers, both in church and state; strengthen them in all that is good, that in whatever they do they may promote Thy glory, our salvation, and the general welfare of Christendom.

Grant us, O God of Peace, to be united in one faith without schism or divisions. Bring us to true repentance and amendment of life, kindle in us the fire of Thy love; make us hunger and thirst after justice, that as Thy obedient children we may be pleasing and acceptable to Thee in life and in death. We also pray for our friends and our enemies, for those who are well and those who are sick; for all who are in trouble and afflicted, for the living and the dead. To Thee we consecrate all we do or leave undone, our work and our conversation, our life and our death. Grant that we may enjoy Thy favour here, and hereafter with Thine elect praise, magnify, and bless Thee in the land of everlasting bliss. We ask this, O Lord, for the sake of Thy

beloved Son, Our Lord and Saviour, who with Thee and the Holy Ghost, liveth and reigneth, world without end. Amen.

At the Consecration

I adore Thee upon the altar, Christ Jesus, born of the Virgin Mary, sacrificed upon the Cross for man's Salvation. Hail, Jesus, my Lord, my Saviour, my God, my Supreme Good. I believe in Thee, O Truth Infallible! I hope in Thee, O Infinite Bounty! I love Thee, my God and my All!

Hail, Precious Blood, that flowed from the wounds of my crucified Saviour, and is now reunited to His Sacred Body in this adorable Sacrament. Cleanse, enlighten, strengthen my soul, and preserve it to life eternal. Amen.

After the Consecration

Most loving and merciful Father, I beseech Thee to look no longer on me, an unhappy sinner, but upon Him who has taken on Himself my transgressions, Jesus, Thy beloved Son, who now in His office as Mediator between Thee and me is present on this altar in His Godhead and Humanity, in His body and soul, in His flesh and blood. Consider, O Father of Mercy, the infinite value of this oblation, and for the sake of it give us remission both of the guilt and the punishment of our sins, and pour out Thy graces upon us in copious measure.

Look, in mercy, O most compassionate Father, upon the suffering souls in Purgatory, and relieve those who are most forsaken and in need

of help. [*Here commend to God the souls for whom you ought or wish to pray.*] Look also in Thy clemency upon the souls most dear to Thee, to Thy divine Son, and His blessed Mother, and accept in expiation the superabundant satisfaction made by Thy Son upon the Cross. Amen.

At the Pater Noster

O Father of Mercies and God of all Consolation, Thou alone art worthy to receive all honour, praise, love, and obedience—Father, whose property it is always to have mercy and to spare; Father who art in heaven and on earth: in heaven in Thy glory and majesty, on earth in Thy goodness and justice—To Thee we raise our eyes, our hands, our hearts. Have compassion on Thy exiled children who cry to Thee in this vale of tears.

Father, hallowed be Thy Name by me and by all men—by the just and by sinners, by believers and by unbelievers. Hallowed be Thy Name in all our thoughts, words, and works, that all we do and suffer may be to the glory of Thy Name and that of Thy Son.

Father, Thy kingdom come! Thou art our Sovereign Lord and King, the God of our hearts. Take from us the concupiscence of the flesh, the concupiscence of the eyes, the pride of life. Dwell in us, reign in us, according to Thy good pleasure, and lead us in the way of Thy commandments to Thy heavenly and eternal kingdom.

Father, Thy will be done, whether it be painful or pleasant to us, whether it bring to us

prosperity or adversity, life or death. Father, Thy will be done in us as perfectly as it is done in heaven, as perfectly as it was done by Thy divine Son when He became obedient even to the death of the Cross.

Father, give us our daily bread! From Thy fatherly hand we look to receive all that we need here below for soul and body. Bestow Thy gifts upon us, and grant us grace so to seek things temporal that we may not lose things eternal.

Father, forgive us our debts—that is, our sins, and the punishments due to them. Forgive us our daily faults and frailties as often as we turn to Thee with contrite hearts. Father, forgive us all the guilt of our sins, especially at the hour of our departure from this world: forgive us as we forgive those who have offended against us.

Father, lead us not into temptation! Let us not be overcome when assailed by the tempter; stand by us with the all-powerful help of Thy holy grace. Let Thy holy angels ever guard and protect us.

Father, deliver us from evil—from all evils, temporal and spiritual: past, present, and to come. We ask this of Thy boundless mercy, through Jesus Christ our Lord. Amen.

At the Communion

I adore Thee, Lord Jesus Christ, true God and true man, who art here present upon the altar under the veil of the Sacramental Species. With deepest reverence I fall before Thy face. I am sorry from the bottom of my heart for having displeased Thee, my God and my Sovereign

Good. I now renounce all sin, I resolve to banish all evil inclinations and desires from my heart, in order to prepare for Thee a fit dwelling place.

Since I am not worthy to receive Thy Body and Blood in the Most Holy Sacrament this day, I entreat Thee to look upon me in Thy clemency and to come to me in Spirit. O sweet and loving Jesus, come to me in Thy love and goodness, come with Thy celestial gifts and graces to satisfy my hungry soul.

Jesus, beloved of my heart, grant that the fire of Thy divine charity may consume in me all that is sinful, worldly, earthly. Jesus, beloved of my soul, may I rejoice in Thy presence, strengthen me to lead a Christian life, and persevere in Thy grace unto my life's end.

Jesus, ruler of all my powers, Thou knowest the secrets of my heart; Thou knowest all my crosses and sorrows, my desires and interests, my needs and wants. To Thee I commend myself body and soul, and all who are near and dear to me; to Thy care I entrust all that I am and all that I have. Do with me what Thou wilt; I have no other wish than that Thy holy will be done in me and mine, at all times and in all places.

Above all I beseech Thee, O Loving Jesus, do not permit me or anyone who is dear to me to fall into mortal sin; give me grace to be diligent in the practice of Christian virtue, to bear all things and do all things out of love to Thee, to desire nothing but Thee, to lead a pious life, to die in Thy grace, and to be happy for all eternity. Amen.

At the Blessing

God, the Father, bless us; God, the Son, protect us; God, the Holy Ghost, enlighten us! May we be strengthened and confirmed in all good by virtue of the bitter Passion of Christ; through the intercession of all the Saints may we be kept from sin and all evil. Amen.

21.

MASS TO UNITE OUR PRAYERS WITH THOSE OF THE PRIEST

[*Martin von Cochem (1625-1712.)*]

Prayer before Mass

ETERNAL Father, I offer to Thee, the Sacrifice which Jesus Christ, Thy beloved Son, offered to Thee by the oblation of Himself on the Cross, and which He is now about to renew on the altar. I offer it to Thee as a just tribute of adoration and praise, in thanksgiving for the innumerable benefits Thou dost bestow on me, to propitiate Thy justice which I have outraged, to make due atonement for my sins, to plead for myself, for Holy Church, for all mankind, and for the souls of the just suffering in Purgatory.

At the COMMENCEMENT OF MASS

How can I venture, O my God, to appear before Thy face, and take part in the sublime and spotless sacrifice which is soon to be offered to Thy divine majesty? I am but dust and ashes, a poor and miserable mortal. Nay, more, I have often and grievously offended against Thee, the infinite God; my soul is burdened with many sins, and stained with guilt. But if in Thy justice Thou art angry with me, I take refuge in Thy merciful loving-kindness, trusting that for the sake of Jesus Christ, our Lord, my sinful

soul can and shall be cleansed in His precious blood.

Behold me prostrate before Thee in deep compunction for my sins, because I have thereby offended against Thee, who art my strict Judge, and also my loving Father, my greatest benefactor, the highest good, most perfect, most worthy of my love. I confess before Thee, O infinite and eternal God, and before the whole company of Heaven, the Blessed Virgin Mary, the Glorious Archangel Michael, Blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Angels and Saints, that I have sinned through my fault, my grievous fault, but I beseech Thee to pardon me for Christ's sake, through the intercession of the Blessed Virgin Mary and all the Angels and Saints of heaven, that with a joyful heart I may offer to Thee this holy sacrifice in union with the priest. I am fully resolved never again to offend against Thee, but with the assistance of Thy grace to serve Thee faithfully unto my life's end.

Join with the priest in reciting three times:

Kyrie Eleison,
Christe Eleison,
Kyrie Eleison.

At the Gloria

Glory be to God in the highest, and on earth peace, to men of good will. With all the angelic choirs we praise Thee, we adore Thee for Thy great glory and majesty. We bless Thee, we thank Thee, Eternal Father, for the decree of Thy mercy and charity, whereby Thou hast

given Thy only begotten Son for our Salvation. We bless Thee, we thank Thee, O Lord Jesus Christ, Son of God, our Saviour, for Thy infinite condescension in becoming man for us, in suffering and dying for us, and now renewing on the altar the mystery of our Redemption. We bless Thee, we thank Thee, O life-giving Spirit, for the plenteousness of grace wherewith for the sake of Christ's merits Thou dost live and operate in the Holy Catholic Church and in all her faithful children. Manifest in our souls the power of Thy grace; cleanse and sanctify them, that they may form a diadem of glory for our Lord and Saviour, Jesus Christ; that we may honour Him to all eternity, and in His presence praise and magnify God with all the Angels and Saints in the courts of heaven. Amen.

At the Collects

Almighty and everlasting God, who hast given to Thy servants, in the confession of the true faith, to acknowledge the glory of the Eternal Trinity, and to adore the Unity in the power of Thy majesty, grant that by steadfastness in this faith we may be ever defended from all adversities, through Jesus Christ, our Lord.

For the Epistle

'Brethren, put ye on therefore as the elect of God, holy and beloved, the bonds of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another; even as the Lord hath forgiven you, so do you also. But, above all these things, have charity, which is the bond of perfection. And let the

peace of Christ rejoice in your hearts, wherein also ye are called in one body; and be ye thankful. Let the Word of God dwell in you abundantly in all wisdom. Teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do, in word or in work, do all in the name of our Lord Jesus Christ, giving thanks to God and the Father by Him.'

For the Gospel

Speak, Lord, for Thy servant heareth. To whom shall we go: Thou hast the words of eternal life. Cleanse, O Lord, my heart; enlighten my understanding, animate my will, that Thy Divine Word may be to me a seed which shall strike root, spring up, and bear fruit a hundredfold, the fruit of virtue and holiness, to Thy glory and to my eternal salvation.

At the Credo

When the Creed is read repeat it silently with reverence and faith.

At the Offertory

Accept, O Lord, this offering of bread and wine, which we make to Thee by the hands of Thy priest. It will soon be changed as Thy well beloved Son has ordained into His true Flesh and Blood, and so it becomes a real sacrifice, the only sacrifice worthy to be offered to Thy divine majesty. Grant that these gifts as coming from us may find acceptance in Thy sight; grant that they may avail to wipe out our countless sins

and shortcomings, that they may ascend as an odour of sweetness to the throne of Thy grace, and may thence descend in a copious shower of blessings for our health and salvation, and that of the whole world.

With this oblation we lay our hearts and our whole self upon the altar in union with Thy beloved Son. Purify us, sanctify us, dispose of us and of all we have according to Thy good pleasure. From Thy divine hand we will take whatever Thy divine providence shall appoint: toil and weariness, trial and sorrow, sickness and death, for we know that Thou dost guide and direct all things for our greater good and our eternal welfare, and dost only afflict and chastise us for our ultimate advantage. Give us patience and resignation to Thy holy will, and the grace to persevere to the end in the way of Thy commandments.

At this solemn moment we will put far from us all earthly thoughts and desires, and ascend in spirit to heaven, and there take our stand among the blessed company of Angels and Saints, by whom, and for whom, this sacrifice of praise is offered to Thee, O Lord, in thanksgiving for all the favours Thou hast bestowed on them, for the merits they have gained, the heroic acts of virtue they have performed through the help of Thy grace, for the unspeakable glory and felicity which Thou hast given them as their portion for ever. May they all, especially the one whose memory the Church celebrates to-day, vouchsafe and intercede for us before Thy throne, that what we do for their honour may avail for our profit and salvation.

At the Preface

With recollection of mind we lift up our hearts to Thee, O Lord, and render thanks anew to Thy divine majesty. For it is meet and just, right and salutary, that we should always and in all places give thanks to Thee. There is no time, no place, wherein we do not receive Thy bounteous gifts; there is no time, no place, wherein Thou, O merciful Father, dost not look upon us, ready to pour out upon us the riches of Thy grace, desirous to make us partakers in the infinite treasure of the merits of Thy Son. May we ever have a lively sense of Thy watchful care over us, of Thy ever-present majesty, for in Thee we live and move and have our being. May we never grow weary of Thy praise here on earth, and hereafter may we continue to laud and magnify Thee with the blessed company of heaven, who cease not to cry: Holy, holy, holy! Lord God of Hosts! Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

At the Canon

The nearer the solemn moment approaches, my God, when Thy only begotten Son in His divinity and humanity becomes present upon this altar under the form of bread and wine, the deeper is the awe and reverence I feel. Following the example of the priest, I enter into myself and in silent supplication lay before Thee my desires and my necessities.

By the infinite merits of Thy Son, our Lord

Jesus Christ, we beseech Thee, O merciful Father, look down upon Thy holy Church, protect her, extend her, govern her; bless and guide her visible head, our Holy Father the Pope, our Prelate, and all her faithful children. Have mercy upon our parents and friends, all for whom it is our desire or our duty to pray, especially *N.N.* Keep all evil far from us, preserve for us all that is good, and above all grant to us Thy blessing and Thy love, and grace to persevere to the end.

Be mindful, O Lord, of the bitter sufferings and death of Thy Son, of the merits and virtues of the Blessed Virgin, of Thy Holy Apostles and Martyrs, and of the other Saints who served Thee faithfully and found favour in Thy sight. All these, our brethren in glory, now plead in our behalf. The same Saviour who purchased for them eternal bliss, shed His blood for us also. The Sacrifice once offered on Calvary is about to be renewed in an unbloody manner on the altar in our sight. Look down, O heavenly Father, upon the face of Thy Christ, and grant us help in the time of need.

At the Consecration

Elevation of the Host

Jesus, to Thee I live! Jesus, to Thee I die! Jesus, in life and death I am Thine.

Elevation of the Chalice

Jesus, have pity upon me! Jesus, be merciful to me! Jesus, grant me forgiveness of my sins, and bring me to life eternal!

After the CONSECRATION

And now, my God, in accordance with His own command, we call to mind the bitter Passion, the glorious Resurrection and Ascension of Thy only begotten Son; we present Him to Thee as the Victim of the New Testament, veiled under the lowly form of bread and wine. Vouchsafe to look upon it propitiously and for the sake of this sublime sacrifice look also upon us, Thy unworthy children, and accept our gift as Thou wast graciously pleased to accept the sacrifice of Thy just servant Abel, of the faithful patriarch Abraham, and of Melchisedech Thy high priest.

We humbly beseech Thee that, together with this holy sacrifice, our hearts may be lifted up to Thy throne on high; admit them with Thy beloved Son to Thy paternal love; grant that we may be filled with every heavenly blessing, for the sake of Jesus Christ our Lord, who has made us to be His brethren and members of His mystical body.

Be mindful also, O Lord, of the souls of those who have gone before us with the sign of faith, and who sleep the sleep of peace. To these and to all that rest in Christ, grant for His sake refreshment, light, and eternal peace.

And to us sinners, Thy servants, grant in the time to come, through the intercession of Thy holy Martyrs and Saints, some share in their bliss, not considering our merits, but pardoning us according to Thy clemency, through Christ, and by Him may we praise and glorify Thee in time and in eternity. Following His divine command, we venture to approach Thee with filial confidence and say: 'Our Father,' etc.

At the Agnus Dei

Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, give us peace.

Before the Communion

My God and my Redeemer, Thou hast enjoined upon us, under pain of eternal perdition, to receive the double Sacrament of Thy Body and Blood, saying: 'Except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you.' But Thou hast also taught us by the mouth of Thy Apostle: 'Whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord.' Never, O my Saviour, let me so far forget the debt of love I owe Thee as to incur the guilt of profaning the adorable sacrament of Thy love. Grant me grace to approach this heavenly banquet with a heart purified by penance, so that I may worthily share in the rich fruits of sanctity and grace of which it is the source.

At the Communion of the Priest

'Lord, I am not worthy that Thou should enter under my roof; say but the word and my soul shall be healed.' *(Thrice.)*

Since, O my Saviour, I cannot actually receive Thee as the food of my soul in the adorable sacrament, I will at least do so in spirit, and thus gain some measure of profit.

Who am I that I should venture to draw nigh to Thee? I am poor and weak, a wretched sinner, who has often offended Thee, the infinite God. Thou hast done all that Thy omnipotence, Thy wisdom, Thy love could desire to load me with benefits, and I have returned them with ingratitude. But now from the bottom of my heart I repent of my base unthankfulness and many sins, because they have displeased Thee, my merciful Father, who art the Supreme Good, beautiful in Thy perfection.

Would that I could now clinch my resolution by receiving the Sacrament of Thy love. I long for the blissful moment when I shall be able to receive Thee. Now, let me at least approach in spirit and kiss Thy Sacred Wounds. In spirit I hide myself in Thy pierced side, that I may live with Thee and for Thee as Thy child, as a member of that mystical body of which Thou art the head.

After the Communion

Grant, O Lord, that the effect of this Holy Sacrament may so operate in our soul and body that in all our actions we may no longer follow the natural impulses of our heart, but may in all things obey the inspirations of Thy grace, and ever give thanks to Thee for this heavenly gift. Through Jesus Christ, our Lord. Amen.

At the Last Blessing

O Holy Trinity, may this Sacrifice be pleasing to Thee. Look not upon my unworthiness, but upon the merits of Christ, and make us through Him to find mercy and forgiveness. May God

Almighty, Father, Son, and Holy Ghost, bless us and all whom we love. Amen.

At the Last Gospel

I give Thee thanks, eternal Father, that Thou hast permitted me to assist once more at this sublime Sacrifice. I thank Thee also for all the gifts and graces which by virtue of this Holy Mass, Thou hast bestowed and wilt yet bestow upon me for the profit of my soul, and for all the benefits Thou hast conferred upon others in answer to my prayers. Forgive the wandering thoughts, the inattention of which I have been guilty during the celebration of the Holy Mysteries. And I ask of Thee this one grace: May we never fall away from Thy love, but increase in it more and more, and again and again unite ourselves in all that we do to the intentions of Thy beloved Son, Jesus Christ, our Lord. Amen.

22.

THE MASS IN UNION WITH THE LIFE OF OUR LORD

Before Mass

I INTEND O Lord to assist at this Holy Sacrifice in union with the most holy Life of Our Lord and Saviour Jesus Christ. I see in it the continuation of His Incarnation. I keep in it 'the memory of His Passion, Resurrection and Ascension' even as thy Minister does at the Altar—All the Life of Jesus Christ was for Thy honour and glory, in atonement for our sins, in thanksgiving for all thy benefits and to win all the blessings that we need for our bodies and our souls. And the Holy Mass is offered for these self same ends. I unite myself then O Lord with my Saviour. Receive this Sacrifice to Thy honour and praise, in thanksgiving for Thy gifts to us, in reparation for our misdeeds, and grant us through it, all we need this day and every day and at the hour of our death. Amen.

JUDICA

The priest comes down to the foot of the Altar and humbles himself there confessing his sins and striking his breast. But Thou O Jesus, in Thy Incarnation didst come down from the height of heaven to this lowly earth, taking the form of a servant. And Thou didst take upon Thee our

sins, coming by thy Sacrifice to pay the price for them. I unite myself to Thy priest, I unite myself to Thee. I acknowledge my guiltiness, I confess my sins and I repent of them. Hear the prayers of Thy stainless Mother, Thy glorious angels, and blessed Saints that being pardoned for the past, I may amend for the future and be made worthy to enter into the holy of holies. Amen.

The Introit

'The Angel of the Lord declared unto Mary
And she conceived of the Holy Ghost.'

'In the beginning of the book it was written of me that I should do Thy Will.' And so silently and peacefully the Redeemer of the World began His life on earth—The Patriarchs had sighed for Him, the Prophets foretold Him and now the *Expectation* of Him was great—

Lord come down, and have mercy on us!
Christ come down, and have mercy on us!
Lord come down, and have mercy on us!

Gloria

'Glory be to God in the highest.' The Angels O Lord sang this over Bethlehem. We gratefully remember Thy lowly birth. We praise Thee and bless Thee. We come to Thy altar as the Shepherds came to Thy crib. We offer Thee our poor gifts—not gold, frankincense and myrrh, but the offering of our service. We bring the gold of love, the incense of prayer, the myrrh of self-denial. As in Bethlehem so in the Mass, Thou art the Lamb of God, the Only begotten

One, Thou only art God, Thou only art Lord, Thou only with Thy Father and the Holy Ghost livest and reignest world without end. Amen.

The Collects

O how great and wonderful is the mystery of Thy Hidden Life, O my Lord and Saviour! Thirty years of obedience, of silence, of prayer. Thy great work was ever before Thee. The great Sacrifice of the Cross was ever in Thy thoughts, but Thou gavest no sign. There was only the daily offering of humility, obedience and sublimest union with Thy Father. Oh! make us love the Hidden Life! Make us content with the Common Lot. So shall we imitate Thee Our Model, Our Light, Our Life. Who with the Father and the Holy Ghost livest and reignest world without end. Amen.

The Epistle

In the Epistle or Lesson we have the teaching of the Holy Ghost as He spoke to our fathers through the mouths of the Prophets, and their writings in the Sacred Volume are concerning the Redeemer to come. It was Thou my Redeemer that the Prophets foretold. It was Thou that the Holy Books gave testimony about to thy chosen people the Jews. And then came St John the Baptist—the great Forerunner to announce Thy coming. But the Apostles also give testimony, for these are they whom Thy Spirit has sent to give testimony ' in the Holy Land and in Samaria and to the furthest parts of the earth.'

The Gradual

The Mass Book passes from the Epistle to the Gospel side of the Altar. And the people of God turn from the Old Law to hear the New Law—the good tidings of pardon and peace and holiness announced to them by the Son of God.

'Cleanse our heart, and cleanse our lips O holy Spirit of God. Give light to our eyes, and hearing to our ears. Strength to our limbs and swiftness to our feet that we may go after our Great Teacher, listen to His Word, and obey His Gospel in thought, word, and deed.' Amen.

The Gospel

The Gospel of Jesus is the proclamation of the New Law of liberty and light and love. Its words are the words of Eternal Truth. Our Lord and Saviour was Himself the preacher and teacher of the multitudes. Listen to His words: 'I am the Way the Truth and the life.' 'I am the Light of the World: he that followeth Me walketh not in darkness.' O Divine Master, Shepherd and Ruler of our souls! make us attentive to Thy inspirations, and obedient to Thy commands. Grant us the light to see, and the strength to do Thy Holy Will in this world so that in the next we may gain the reward of the good and faithful servant, entering into the joy of the Lord.

The Creed

The words of Jesus Christ were stored up in the minds and hearts of His chosen disciples—above all of the Twelve Apostles whom He had

appointed to found His Church. Our Blessed Redeemer told them all the secrets of His Heart—they were His friends, and the depositaries of His teaching. Through the Apostles and their successors the Bishops and Priests of the Church it comes to pass that we are Christians and Catholics. Through them the precious treasure is handed down across the ages and in union with them and the whole Empire of Jesus Christ we profess the simple Faith : I believe, &c.

The Offertory

As the Divine Victim was made ready for the Sacrifice of the Cross by the sorrowful scenes of His Passion, so the Host is made ready on the Altar for the Sacrifice of the Mass.

O Jesus, as the priest stands before Thee holding up the Host on the paten, I seem to see Thee the great High Priest offering thy Passion to come, to the Eternal Father for the sins of the world. And as he lifts the chalice of wine in his ministry, so do I see Thee in Thy Agony in the Garden, foreshadowing in spirit that hour when every drop of Thy Precious Blood was to be poured out for Thy Church ' and for the salvation of the whole world.'

The Lavabo

'I will wash my hands among the innocents and will go about Thy Altar, O Lord.' Not as Pilate washed his hands in hypocrisy and cowardice before he condemned his Saviour to the cross, but rather in the tears of penance and compunction like holy David or like Magdalene,

cleansing my heart with those saving streams that come from the Sacrifice of my Redeemer.

'I saw water coming from the Temple from the right side thereof, and all to whom that water came were cleansed.'

The Orate Fratres

The Bread and Wine are now prepared for the great Sacrifice, and the Priest turns to the people to bid them prepare their hearts, and join together in union with him in this supreme act of worship. We hear the voice of Thy Minister, O Lord, as he calls us to be united in prayer and praise. May this Holy Mass be received in the heights of heaven before the throne of God, for it is none other than the renewal of the Sacrifice of Jesus Christ who offered Himself to torments and death that we might be redeemed.

The Secret Prayers

In silence and deepest recollection Thy Minister prepares for the mysteries that are at hand. Prepare us all, O God, to take our fitting part in that which is about to take place! The inmost sighs of our being are known to Thee: our worship of adoration: our humble contrition for our sins: our heartfelt gratitude for Thy gifts and graces: our wants, wishes, desires and supplication. Not a word need be said.

But yet it is right and salutary that what we feel within should appear without in praise. Lift up our hearts to join in one great act of praise. All the choirs of angels praise Thee in heaven—'Holy, Holy, Holy, Lord God of Hosts.'

Even the little children sing Thy praises as they sang in Jerusalem ' Hosanna to the Son of David.' With them, and with all Thy Saints, and with the highest angels in heaven we unite our praises—' Blessed be He that cometh in the Name of the Lord,' ' Blessed be Jesus in the Most Holy Sacrament of the Altar.'

The Canon

We now approach the solemn moment, O Lord, when the great Sacrifice is to be renewed. Our thoughts go back to that last Supper Thou didst celebrate with Thy Apostles. And then our minds go on to Calvary. There Thou didst offer Thyself a bleeding Victim for the sins of the world. Here the great offering is renewed in an unbloody manner, and ' as often as the Sacrifice is renewed the work of our Redemption is shown forth.'

The Memento of the Living

We unite ourselves with Thee, solemnly calling to mind Thy Holy Cross and Passion, we unite ourselves with Thy Glorious Virgin Mother and all Thine Angels and Saints. And we unite ourselves with Thy priest standing at the Altar, and through him with all the Church of Thy elect : Our Holy Father the Pope, Our Bishops and Priests, Our Rulers and Teachers, Our Parents, Friends, Relatives and Enemies. Make us all united with Thee and Thy priest in one great offering, whom Thou feedest at Thy great banquet with the same heavenly food.

The Consecration

Jesus the Saving Victim lies on the Altar just as He hung on the Cross. From the Altar descends upon the world the Fruit of His Eternal Redemption.

Hail True Body of Jesus born of the Immaculate Virgin, Hail Precious Blood of Jesus wash all our stains away! Hail Glorious Soul of Jesus sanctify and save me. Hail Hidden Face of Jesus shine on the darkness of earth. Hail Sacred Heart of Jesus pierced with a lance for love; heal us, and strengthen us, and inflame all hearts with the love of Thyself.

The Memento of the Dead

There are many who once knelt at the Altar and were present at the Holy Mass on earth who now are in the prison of Purgatory, waiting to be free. Forget them not, O Lord, for they are gone before us into banishment and can help themselves no longer. O through the merits of Thy Passion, and the pleading of Holy Church loose their bonds and bring them forth into that place of refreshment light and peace which Thou hast prepared for them. And to us poor sinners Thy servants, may there also be given some share and fellowship with Thy Saints who are with Thee in Paradise.

The Lord's Prayer

Solemnly calling to mind Sweet Saviour the Five Sacred Wounds Thou didst bear on the Cross for our sake, we watch the priest five times making the Sign of the Cross with the Sacred

Host. It is in union with Thee, and taught by Thee that we pray to Thy Heavenly Father in the Mass. May Thy Glory be increased and shine forth over all. May Thy Kingdom reign in all hearts; so that we and all men may do Thy Blessed Will in imitation of Thy Heavenly Court. Give us this day and every day, whatever we need for soul and body, but above all that Bread of Life which is here before us in this Banquet of Love. Forgive us our sins and the punishments we deserve for them; as for Thy sake we forgive all men and pray for all. In the hour of trial be Guide and Protector and bring us out of all danger, freed from the devil, and every evil thing. Amen.

After the Pater Noster

In memory of Thy Holy Death, O Jesus, the Sacred Species lie apart on the Altar, but after three days Thou didst rise again. So the priest drops a particle of the Sacred Host into the Chalice, uniting the Species again. O Lord Thou art a risen Lord, for ever more; Thy Resurrection is the Foundation of our Faith and our Hope. Raise us up by the Holy Mass from our weakness and our sins unto peace, progress, perseverance.

The Agnus Dei *and the* Pax

For forty days, O Lord, Thou didst remain on earth after Thy Resurrection, and many times Thou didst appear to Thy disciples to bless and to instruct them: 'Peace be to you: Peace be with you' Thou didst say unto them.

Lord, give us all this peace which the world

can neither give nor take away. Give us thy abiding presence in the Blessed Sacrament. Give us Thyself in Holy Communion; so may we hope for peace among the changing crosses of this life of trial till we are taken by Thee, as we hope to the perfect bliss of heaven.

The Communion

In the Holy Mass we commemorate, O Lord, not only Thy Sacred Passion and Glorious Resurrection but also Thine Admirable Ascension into heaven. Thou hast gone up on high. Thou sittest in glory at Thy Father's right hand. And Thy visible life on earth thus came to an end. To end Thy Sacramental Presence on the Altar Thou goest forth thence not at once into heaven, but into the hearts of Thy Priest and Thy Faithful. They draw near to receive Thee, Thou goest to them, and then Thou art on the Altar no longer.

O Jesus who in Thy love for us findest for Thyself heaven in our hearts, welcome be Thou in Holy Communion! Lift up our minds to heavenly desires! Make us to share in Thy Sacred Banquet so as to receive both the sign and the reality: Thy Great Sacrament and also the power and fruit of the Sacrament. I believe that Thou art present in the Most Holy Sacrament. I hope in Thee for pardon, grace and glory. I love Thee with my whole heart for Thy own sake, and my neighbour as myself for love of Thee. I humble myself before Thee and acknowledge myself a sinner. But I draw near to unite myself to Thee, begging that I may never be separated from Thee again.

Prayers after Communion

Thanksgiving and Praise be to Jesus, who has given us His Body and Blood for our daily food in this celestial banquet!

Grant O Lord that this Sacrament of Thy Mercy which I Thy unworthy servant have received may not be for guilt unto punishment, but may be for the remission of my sins, the increase of grace, the growth of all holy virtues and a pledge of eternal happiness after my soul has passed hence.

The Priest's Blessing

May the Light of the Holy Ghost, and the Fire of His Love come down on us all, as they came on the Holy Apostles at Pentecost! We ask this blessing, which will sanctify us and save us, through the benediction of Thy Priest who raises his hands and his voice over us in the Name of the Father and of the Son and of the Holy Ghost. Amen.

The Last Gospel

If we love Thee, Lord, we cannot choose but long for Thy Kingdom to come and Thy Gospel to reign over all the world.

'Going therefore teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the World.'

Send forth Thy messengers O Saviour to the uttermost parts of the earth. Send Thy labourers into the vineyard O Great Master of the

Harvest! Give swiftness to their feet and force to their words, and zeal to their hearts, so that guided and supported by Thee they may bring all nations and all peoples into Thy One Holy Catholic Apostolic Church—to adore Thee the Word made Flesh on earth, and to come to Thy heavenly city, with Thee and Thy Blessed Mother and Thine Angels and Saints for ever and ever. Amen.

23.

THE MASS A MEMORIAL OF THE LIFE OF OUR LORD

Meditations

(R. F. Dujardin, C.SS.R.)

The year is an abridgement of human life in which one naturally distinguishes four seasons; the day is an abridgement of the year. So also, the Church's year which begins with Advent is an abridgement of the chief mysteries of our holy religion; and one may consider in the ceremonies of the Mass an abridgement of this ecclesiastical year.

1. Preparation

The altar is dressed, lighted up by the candles, and adorned with flowers; legions of angels gather round it; think of the creation of the world. Sacred Relics are deposited in it; the saints come down from heaven, and join the angels in adoring Our Saviour: think of the redemption of the world.

2. The Beginning of Mass

The priest comes to the altar, and bows profoundly: the first man, opening his eyes to the light, pays homage to his Creator. The priest ascends the altar; man takes possession of the empire God had prepared for him. The priest

goes to open the Missal, and returns to the middle of the altar, where he again bows : man receives the law from God, and promises to obey Him. The priest descends from the altar : the fall of man. The priest humbles himself and strikes his breast, then he stands again erect, and again ascends the altar while praying : man acknowledges his fault ; God has compassion on him and promises him a Saviour ; he is consoled, hopes and prays while working. Let us remember our lives, let us humble ourselves, and let us pray with confidence.

3. Kyrie Eleison

The patriarchs and prophets sighed for four thousand years for the coming of the Messiah : this is perfectly expressed by the preparation of this ardent prayer. Let us enter into the same sentiments, and ask Jesus Christ to be born and to grow in our hearts, while saying with fervour, 'Kyrie Eleison,' &c.

4. Gloria in Excelsis

It was the angels that intoned this magnificent hymn over the cradle of our Saviour, and the poor shepherds of Bethlehem had the happiness to hear it. Let us rejoice with them and repeat this beautiful prayer, while meditating on each word.

5. Collects

Hidden life of Jesus Christ : the Son of God spent thirty years on earth in a most humble condition, in poverty, labour, mortification, patience, sweetness, charity, abnegation, obedi-

ence and piety; and before His public life He retired to the desert to give Himself up to fasting and prayer for forty days. What an example!

6. Epistle

The Epistle is an instruction which Our Lord addresses to us by the mouth of His prophets or apostles, to dispose us the better to listen to His own teaching. Before appearing in the world, He announced Himself by the prophets and lastly by His precursor, St John the Baptist; and, before going to preach the Gospel in any place, He made His Apostles or disciples precede Him in order to prepare men's minds.

7. Gospel

Here Our Lord deigns to instruct us by his own words. Let us rise in order to show Him our respect, and testify that we are ready to obey Him; let us make the Sign of the Cross on our forehead, lips and heart, in order to consecrate to Him our thoughts, our words and our affections.

8. Creed

The Creed is an Act of Faith in the principal truths that God has revealed to His Church: let us say it with faith, love, and thanksgiving for the happiness of being Catholics.

9. Offertory

The Offertory well represents the Lord's Supper in which Our Lord celebrated for the last time the Sacrifice of the Old Law before substituting for it that of the New Law, of which

the Old Law was the figure : let us offer with the priest the bread and wine destined to be changed into the Body and Blood of Jesus Christ.

10. Lavabo

The priest washes his hands : our Divine Master washes the feet of His disciples, to give us an example of humility and charity, and to teach us how pure we should be in order to participate in the Adorable Mystery that He is about to institute.

11. Orate Fratres

The priest invites us to pray with more fervour in order that his Sacrifice, which is also ours, may be agreeable to God. Let us answer him with our whole heart.

12. Preface

The Preface is a giving of thanks. Before consecrating bread and wine Our Divine Saviour raised His eyes towards heaven, and gave thanks to His Father : this is the reason why the priest, after the Secret Prayer, raises his voice and invites us to thank God through Jesus Christ.

13. Memento of the Living

Let us here call to mind that the Mass has a twofold object : the Sacrament of the Eucharist, and the Sacrifice of the Cross, which it represents and renews. When leaving the Supper Room to go to the Garden of Olives, Our Lord offered a fervent prayer for Himself and for His Church : this is also done by the priest at this time : let us unite ourselves to him.

14. Hanc Igitur

While saying this prayer the priest holds his hands extended over the host and the chalice in order to unite himself with those present and with all the faithful to the Divine Victim who is about to offer Himself for all: let each one unite his intention to that of the celebrant at this solemn moment.

15. Consecration

This is the great moment when the miracle of love is wrought, and God's minister adores Jesus Christ in his hands. The Elevation of the Host and of the Chalice represents the Crucifixion, and the Separation of the Sacred Species represents the death of Our Lord: let us prostrate ourselves also and adore Jesus Christ.

16. Memento of the Dead

When Our Lord drew His last breath on the cross, being entirely given up for our salvation, His holy soul descended into Limbo and Purgatory, in order to console and deliver the just, who were waiting for His coming. Let us ask Him to visit again at this moment the Holy Souls, and let us think especially of those to whom we should especially give our assistance.

17. Pater Noster

Let us visit in spirit the tomb of Our Saviour, and confiding in the merits of His Life and Death, recite with confidence the sublime prayer which He taught us.

18. Pax Domini

While pronouncing these words the priest drops a particle of the Host into the Chalice: the two species thus reunited represent the Resurrection, and peace is announced to the world, as it was announced at His birth.

19. Agnus Dei

What hinders our union with God is sin: let us then before all beg the Victim, who is without stain, to free us from sin, while as if acknowledging ourselves guilty we strike our breasts and say the Agnus Dei thrice with the priest.

20. Communion

If we have not the happiness to receive Sacramentally with the priest, let us not fail to make a Spiritual Communion, by uniting ourselves interiorly with Jesus Christ, making an act of fervent love.

21. Post Communion

Jesus is no longer on the altar: He is in heaven at the right hand of God His Father, and on earth in the hearts of those who have piously received Him. After the Ascension the disciples retired with the Blessed Virgin to the Coenaculum, to await there in prayer and recollection the Divine Comforter whom Our Lord promised to His Church: let us imitate them.

22. Blessing

The Coming Down of the Holy Ghost. Let us ask Him to penetrate our hearts, and to fill us with His gifts.

23. Last Gospel

The preaching of the Gospel of Jesus Christ throughout the world; perpetual struggle of light with darkness, of truth with error, of good with evil. He that hath fought well shall be crowned.

Praised be Jesus Christ forever.

XXIV

A METHOD OF HEARING MASS BY WAY OF MEDITATION

WITH DEVOUT AFFECTIONS ON THE PASSION AND DEATH OF OUR LORD

Before the service begins, while waiting for the priest to come in, call to mind the last Supper, in which Christ instituted the Sacrifice of the Mass, and gave Himself to us all to be our food. Oughtest thou not to acknowledge and give Him thanks for this excess of love?

AFFECTIONS

I acknowledge, O Lord Jesus, that having loved thine own, thou didst truly love them even unto the end. John xiii. 1.

For, behold, thou hast prepared a table before me, against them that afflict me. Ps. xxii. 6.

I will offer also unto thee now the sacrifice of praise, and will call upon the name of the Lord. Ps. cxv. 7.

When the priest is descending from the altar before commencing the Mass. Consider Christ after Supper going from Mount Sion (where the Supper had been held) to the Garden of Gethsemane. And his disciples followed him. Luke xxii. 39. *And wilt thou forsake Thy God in the time of temptation and trial?*

AFFECTIONS

In whatsoever place thou shalt be, O my Lord, there will thy servant be. 2 Kings xv. 21.

It is good for me to adhere to my God, to put my hope in the Lord God. Ps. lxxii. 28.

Lord, I am ready to go with thee both into prison and to death. Luke xxii. 30.

At the CONFESSION. *Contemplate Christ praying in his agony,* when his sweat became as drops of blood trickling down upon the ground. Luke xxii. 44. *Thy sins forced out his blood; and wilt thou not grieve on account of them!*

AFFECTIONS

Who will give water to my head, and a fountain of tears to my eyes, and I will weep day and night? Jer. ix. 1.

Father, I have sinned against Heaven, and before thee; I am not now worthy to be called thy son. Luke xv. 21.

O God, be merciful to me a sinner. Luke xviii. 13.

When the priest kisses the altar, and at the INTROIT. *Consider Judas betraying Christ with a kiss. And art not thou also a traitor, while thou rejectest thy Saviour to embrace some trifling pleasure?*

AFFECTIONS

Impute not to me, my Lord, the iniquity, nor remember the injuries of thy servant. 2 Kings xix. 19.

I acknowledge my iniquity, and my sin is ever before me. Ps. l. 4.

Lord, have mercy upon me, have mercy upon me.

At the KYRIE ELEISON. *Reflect on the threefold denial of Peter, who did not repent until the Lord looked upon him.* Luke xxii. 61. *How often art thou ashamed of thy Lord Jesus, and deniest him before men? When wilt thou repent?*

AFFECTIONS

I have sinned, O Lord. 2 Kings xii. 13.

Cast me not away from thy presence. Ps. l. 12.

Look upon me, and have mercy upon me. Ps. xxiv. 16.

At the GLORIA. *Think of the exultation of the Jews at the mocking and sufferings of Christ. And art not thou as one of them, if thou takest pleasure in wicked things?*

AFFECTIONS

What shall I answer? or what shall I say? God has found out the iniquity of his servant. Gen. xliv. 16.

Convert us, O God our Saviour, and turn away thine anger from us. Ps. lxxxiv. 5.

I will be glad and rejoice in thee, O Lord. Ps. ix. 3.

At the COLLECT, EPISTLE, *and* GRADUAL. *Think of all the accusations, mockeries, blows, and spittings, which Christ endured in the houses of Annas and Caiaphas.* John xviii. 22. *Christ was silent as a lamb before his shearers; but how easily art thou made angry, and reproachest thine accusers.*

AFFECTIONS

Where is thy fortitude and thy patience? Job iv. 6.

Thou art my patience, O Lord. Ps. lxx. 5.

Set a watch, O Lord, before my mouth, and a door round about my lips. Incline not my heart to evil words. Ps. cxl. 4.

At the GOSPEL, *which the priest reads, crossing over to the other side of the altar. Meditate how Christ was hurried from Caiaphas to Pilate, questioned concerning his teaching, and rebuked.* Luke xxiii. *Dost thou value the precious doctrine of Jesus? Dost thou receive it carefully thyself, and hand it on to others?*

AFFECTIONS

Direct my steps according to thy word, and let no iniquity have dominion over me. Ps. cxviii. 133.

Thy word is a lamp to my feet, and a light to my paths. Ps. cxviii.

I will teach thy ways unto the wicked; and sinners shall be converted unto thee. Ps. l. 14.

At the CREDO. *Meditate upon Christ sent by Pilate to Herod, and by him sent back again to Pilate (when he obtained not the signs he expected to see), clothed in a white garment, as a silly person, not worthy of credit.* Luke xxiii. *Art thou among those who, before they will believe, demand of Christ that they may see a sign?* Mark xii. 59.

AFFECTIONS

Blessed are they that have not seen, and have believed. John xx. 29.

I do believe, Lord; help my unbelief. Mark ix. 23.

I live in the faith of the Son of God, who loved me, and delivered himself for me. Gal. ii. 20.

At the OFFERTORY. *Meditate upon the resignation of Christ, and his offering himself to bear all things for the glory of his Father and the redemption of mankind.* Ps. xxxix. *Art thou prepared to endure adversity and affliction?*

AFFECTIONS

I am prepared for scourges. Ps. xxxvii. 18.

I will take the chalice of salvation, and I will call upon the name of the Lord. Ps. cxv. 4.

Confirm, O God, that which thou hast wrought in me. Ps. lxvii. 29.

At the LAVABO. *Reflect how Pilate sought to excuse himself for his most wicked deed by washing his hands, but did not escape the guilt itself.* Matt. xxvii. 24. *How often dost thou seek to conceal thy sins, and to make excuses for them! So doing, thou dost rather increase than diminish them.*

AFFECTIONS

I confess against myself thy injustice unto the Lord. Ps. xxxi. 6.

O God, thou knowest my foolishness; and my offences are not hidden from thee. Ps. lxviii. 6.

If I contend with thee, I cannot answer thee one for a thousand. Job ix. 3.

At the ORATE FRATRES. *Meditate upon Christ, about to be condemned by Pilate, presented to the people in a crown of thorns and a purple robe.* John xix. 4. *What will be thy state, O man, when thou shalt stand before Christ the judge at the last day?*

AFFECTIONS

Who will grant me this, that thou mayest protect me in hell, and hide me till thy wrath pass by? Job xiv. 13.

I will let go my speech against myself; I will speak in the bitterness of my soul. I will say to God, Do not condemn me. Job x. 1.

For, behold, I was conceived in iniquity, and in sins did my mother conceive me. Ps. l. 6.

At the PREFACE. *Reflect that the very same Jews who, five days before, saluted Christ with Hosannas, now cry out,* Crucify him, crucify him. John xix. 6. *Art thou guilty of similar inconstancy?*

AFFECTIONS

Perfect thou my goings in thy paths, that my footsteps be not moved. Ps. xvi. 6.

Strengthen thou me in thy words. Ps. cxviii. 28.

Thy hand shall lead me, and thy right hand shall hold me. Ps. cxxxviii. 9.

At the CANON. *Meditate upon Jesus bearing his own cross as he went up to Calvary.* John xix. 17. *Dost thou not hear the voice of Christ?* If any man will come after me, let him deny himself, and take up his cross and follow me. Matt. xvi. 24.

AFFECTIONS

Draw me; we will run after thee to the odour of thy ointments. Cant. i. 3.

God forbid that I should glory save in the cross of our Lord Jesus Christ. Gal. vi. 14.

Let us go forth therefore to him without the camp, bearing his reproach. Heb. xiii. 13.

At the ELEVATION OF THE HOST. *Meditate on Christ, nailed to the cross by his hands and his feet, set forth as a spectacle to the whole world.* Mark xx. 25. *Behold, O man, the Redeemer! With what affection hast thou hitherto embraced him, who here, with extended arms, invites thee to his embrace?*

AFFECTIONS

My beloved to me, and I to him. Cant. ii. 16.

Tell him that I languish with love. *Ibid.* v. 8.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or danger? I am sure that neither death, nor life, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. Rom. viii. 35.

At the ELEVATION OF THE CHALICE. *Reflect how profusely Christ poured forth his blood from his five sacred wounds for the washing away of our sins. Run to him, O sinner, that you may be cleansed, and draw waters with joy out of the Saviour's fountains.* Is. xii. 3.

AFFECTIONS

Suffer me that I may lament my sorrow a little, before I go and return no more, to a land

that is dark, and covered with the shadow of death. Job xx. 20.

Perhaps darkness shall cover me. Ps. cxxxviii. 11.

At the MEMENTO FOR THE DEAD. O Jesus, enlighten those who sit in darkness and in the shadow of death. Luke i. 79.

At the PATER NOSTER. *Meditate upon the seven words of Christ uttered by him on the cross: 1. Christ prayed for his enemies: what dost thou do? 2. The thief, repenting, obtained heaven. Learn seriously to repent and do penance, but* delay it not to the last. *3. Christ commends his mother to John, and John to his mother; to whom canst thou better commend thyself? 4. Christ complains that he is forsaken; and dost thou expect consolation as thy due? 5. Christ thirsted for thy salvation: and dost thou turn away from it with loathing? 6. Christ announced that all his torments were finished: thus shall all thy good and evil in this world be brought to a close. 7. Lastly, after the example of Christ, commend thy spirit into the hands of thy heavenly Father.* Luke xxiii. 46.

AFFECTIONS

And we also forgive our debtors. Matt. vi. 12.

Make me also to hear, This day thou shalt be with me in Paradise. Luke xxiii. 43.

O Mary, behold thy son! John xix. 26.

Forsake me not, O Lord my God; go not thou far from me. Ps. xxxvii. 22.

For thee my soul hath thirsted. Ps. lxii.

Happy is he who hath finished his course, who hath kept the faith. 2 Tim. iv. 7.

Into thy hands I commend my spirit. Luke xxiii. 46.

At the DIVISION OF THE SACRED HOST. *Reflect upon the separation of Christ's soul from his body.* Matt. xxvii. 50. It is appointed to all men once to die. Heb. ix. 27.

AFFECTIONS

Let my soul die the death of the just. Num. xxiii. 10.

Whether we live, or whether we die, we are the Lord's. Rom. xiv. 8.

Blessed are the dead who die in the Lord. Apoc. xiv. 13.

At the AGNUS DEI, *when the priest strikes his breast. Reflect how many of those who saw Christ dying on the cross,* striking their breasts, *returned.* Luke xxiii. 48. *And dost not thou strike thy breast in token of true sorrow for thy sins?*

AFFECTIONS

Lord, I strike my breast with the publican, and say, Be merciful to me a sinner. Luke xviii. 13.

And now, O Lord, think of me, and take not revenge of my sins, neither remember my offences, nor those of my parents. Job iii. 3.

Let thy mercies speedily prevent us. Ps. xxviii. 8.

At the COMMUNION OF THE PRIEST. *Meditate upon the burial of Christ.* (John xix. 41.) *He asks from thee thy heart for a sepulchre.*

AFFECTIONS

My heart is ready, O God, my heart is ready. Ps. lvi. 10.

Arise, O Lord, into thy resting-place, thou and the ark of thy holiness. Ps. cxxxi. 8.

My heart shall rejoice with thee. Prov. xxiii. 15.

At the LAST COLLECT, *which the priest reads with a loud voice. Meditate upon Christ's joyful and glorious resurrection.* Mark xvi. 6. Ye are dead, and your life is hid with Christ in God. Colos. iii. 3.

AFFECTIONS

We look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of his glory. Phil. iii. 20, 21.

When shall I come and appear before the face of God? Ps. xli. 2.

I desire to be dissolved, and to be with Christ. Phil. 1. 23.

At the BENEDICTION. *Meditate how Christ, ascending up into heaven, blessed his disciples.* Mark xvi. 19. *Unto this are ye called, that ye may inherit a blessing.* 1 Pet. iii. 9.

AFFECTIONS

Save, O Lord, thy people, and bless thy inheritance. Ps. xxvii. 9.

May God, our God bless us; may God bless us. Ps. lxvi. 7.

Blessed are they that dwell in thy house, O Lord; they shall praise thee for ever and ever. Ps. lxxxiii. 5.

PRAYER AT THE CONCLUSION OF MASS

Accept, O holy Trinity, this sacrifice of the body and blood of our Lord Jesus Christ, which I have offered to Thy divine Majesty in remembrance of His passion and death; and by His infinite merits, I beseech thee, that all my defects and negligences may be supplied, for He is the propitiation for our sins. Amen.

XXV

AN EXERCISE OF UNION WITH THE SACRED HEART OF JESUS DURING MASS

It is in the holy Sacrifice of the Mass that Jesus Christ offers himself, for love of us, to the Divine Justice; it is, then, by assisting at this august Sacrifice, that we ought to honour his Sacred Heart. Meditate on his mercies towards all the children of Adam. Endeavour to shew as much sorrow for your sins as if you saw him crucified afresh on Calvary

MAKE YOUR INTENTION

I offer thee, O my God, this august sacrifice, to honour thy unspeakable perfections, to thank thee for all the graces which thou hast so often heaped upon me, to ask thy pardon for my numberless infidelities, and to obtain of thee new favours.

O Jesus, grant me, I beseech thee, a constant attention, a profound reverence, a lively faith, and a tender devotion during the adorable sacrifice: set me on fire with the love of thee, that I may partake of the merits which thou hast obtained for me at the price of thy blood.

Whilst the Priest is at the foot of the Altar

O divine Jesus, thou art the victim charged with all the iniquities of the world; thou didst weep for them bitter tears; thou didst expiate them by the most dreadful torments and by the

most cruel of deaths. I come to mingle my tears with thine; I confess to thee, in the presence of Mary ever Virgin and of all the Saints, that I have sinned exceedingly; that it is my ingratitude that pierced thy heart, and put thee to a cruel death. O God, my Saviour, through thy tears, through thy agony in the Garden of Olives, through thy precious blood and the wound in thy Sacred Heart, I beseech thee to pardon me, and grant me the remission of all my sins.

At the INTROIT

Let us adore the Heart of Jesus, which has loved us so much; let us prostrate ourselves before him, and bewail the sins of which we have been guilty. Grant us, O Lord, a contrite and humble heart; let the homage of our adorations be as acceptable to thee as if we offered thee thousands of victims.

At the KYRIE

O Father of infinite mercy, have pity on thy children; O Jesus, immolated for us, apply to us the merits of thy precious blood; O Holy Ghost, the Sanctifier, descend into our hearts, and inflame them with thy love.

At the GLORIA IN EXCELSIS

What happiness for us that the Son of the Most High should have been pleased to dwell amongst us, and have vouchsafed to offer us a dwelling in his Divine Heart! Suffer us, O Lord, to mingle our voices with those of the angelic choir, to thank thee for so great a

favour; and let us say with them: 'Glory to God in the highest heavens.' O almighty Father, we praise thee, we bless thee, we adore thee, we give thee thanks for all the benefits which thou hast lavished upon us without ceasing. O Jesus, Lamb without spot, who takest away the sins of the world, have mercy on us; thou only art holy, thou only art the Lord, who reignest with the Father and the Holy Ghost in glory, and meritest all our homage on earth.

At the COLLECTS

O divine Jesus, inexhaustible fountain of all good things, open to us, we beseech thee, the interior of thy Heart; that, having entered, by pious meditation, into this august sanctuary of divine love, we may fix for ever there our hearts, as the place wherein are found the treasure, the repose, and the happiness of holy souls; who livest and reignest for ever and ever.

At the EPISTLE

'He shall grow up as a tender plant before the Lord, and as a root out of a thirsty ground; there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him: despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised; whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows; and we have thought him as it were a leper, and as one struck by God, and afflicted. But he was wounded for

our iniquities, he was bruised for our sins; the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress, and from judgment: who shall declare his generation? because he is cut off out of the land of the living: for the wickedness of my people have I struck him.' Is. liii. 2-8.

At the GRADUAL

Let the tears flow from our eyes, day and night, as a torrent; let our hearts be poured out like water before the Lord: let us raise up our hands to him.

Heart of Jesus, pardon thy children; let not thy heritage fall into reproach; save us, and we will never cease to sing thy mercies.

At the GOSPEL

O Lord Jesus, teach us what we ought to do to gain eternal life.

'My little children, I give you a new commandment. That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another. If you love me, keep my commandments. And I will ask the Father, and he shall give you the

Spirit of truth, whom the world knoweth not. I will not leave you orphans : I will come to you ; you shall know that I am in my Father, and you in me, and I in you. He that keepeth my commandments, he it is that loveth me ; and he that loveth me, shall be loved of my Father, and I will love him, and will open to him my heart. Abide in me ; if any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall cast him into the fire, and he burneth. If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you. It is the will of my Father that you bring forth good fruit, and become my disciples. A little while, and you shall not see me ; you shall lament and weep, but the world shall rejoice ; but I will see you again, and your heart shall rejoice, and your joy no man shall take from you. In the world you shall have distress : but have confidence, I have overcome the world. Holy Father, keep them in thy name whom thou hast given me, that they may be one, as we also are. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. Father, I will that where I am, they also whom thou hast given me may be with me, that they may see my glory.' (*Compare* John xiii-xvii.)

At the CREDO

I believe, O my God, the truths which thou hast revealed to thy Church. I desire to live and die in this faith. Grant, O Lord, that my life may be conformable with my faith, that my faith may be animated by good works, that I may

never be ashamed to declare myself a Catholic, and may constantly maintain the interests of thy holy religion.

O Church of Rome, the persecutions which thou hast endured, far from weakening my faith, do but strengthen it the more, since thy divine Spouse foretold them. I vow inviolable attachment to thee. Lord, draw close the bonds that bind me to thy holy Church; put into my heart a spirit of perfect obedience to its lawful pastors. In its bosom I became thy child, and in its bosom I wish to live and die. Amen.

At the OFFERTORY

O Jesus, we draw near with confidence to thy Sacred Heart; cast upon us, we beseech thee, a look of pity, and make our hearts a perpetual offering consecrated to thy glory.

From the OFFERTORY *to the* PREFACE

Sin hath made us the enemies of our God, but Jesus Christ, by his death, hath reconciled us with his divine Father. It is in the Sacred Heart that this reconciliation is accomplished. O my soul, how Jesus Christ hath loved us! At what a price he hath redeemed us! Not with gold, nor with riches; but by the voluntary shedding of his blood. He hath sacrificed himself for us: let us then live only for him, let us sacrifice ourselves together with him.

Thou willest, O Jesus, that I should be a victim of love, wholly consecrated to thy Divine Heart; it is my most ardent desire. Thy benefits are numberless; thou hast broken the bonds of

my servitude; thou hast adopted me for thy child; thou hast admitted me to thy table; thou hast given me a place in thy Divine Heart; and even yet, for all my continual prevarications, thou preparest me an everlasting blessedness: how could I ever forget so many benefits! I will publish thy mercies, and will never cease to love thee with all the fervour of my heart. But, O my God, my heart is not full enough of love and fervour to be an offering worthy of thee. What, then, shall I give thee? I will give thee thy Son. That Son, the most worthy object of thy complacency, will supply my inability. O Lord, look not on me, but on this divine offering.

At the PREFACE

Lift up, O Lord, do thou thyself lift up my heart to thee. Take from it all unholy thoughts, all earthly affections. Lift it wholly up to heaven, where thy Heart is worthily adored, and to the altar, where it is about to manifest itself to me. My life is but one continual succession of thy mercies, let it be one continual succession of thanksgivings; and as thou art now about to renew the greatest of all sacrifices, is it not meet that I should burst forth in expressions of heartfelt gratitude? Suffer me, then, to join my feeble voice with the voices of all the heavenly spirits, and in union with them to say, in a transport of joy and admiration: Holy, holy, holy is the Heart of Jesus, the worthy object of the Divine complacency, and of the homage of heaven and earth. The whole earth is full of its glory and its mercy; let my heart be full also of its love.

At the commencement of the CANON

O God, infinitely holy, if my sins provoke thee, and make me abominable in thy sight, look upon the Lamb without spot, who is going to immolate himself to take away the sins of the world, and, beholding his merits, remember not my ingratitude. Remember only that I have been graciously admitted into the Heart of thy divine Son, and am intimately united to it. This Heart, infinitely merciful, prayed for me on Calvary, and soon will it renew the sacrifice of itself for me.

O my God, would that I had all the sorrow which filled the Heart of Jesus, the man of sorrows, when, weighed down under the heavy burden of my sins, and ready to expiate them by cruel torments, he wept grievously in the garden of Olives, and, all covered with a bloody sweat, made for me an act of reparation to thy outraged majesty, imploring thy mercy with deep sighs and groans! I earnestly desire this perfect sorrow; I ask it of thee with all my heart; I confess that I have sinned exceedingly in offending thee, and repaying thy benefits only with outrages and insults. There is nothing I would not do to expiate my innumerable sins, and I would willingly shed my blood to satisfy thy justice.

But what do I behold upon the altar? Is it not that holy victim which shall reconcile me to my God? O my soul, this bread will become the Body of the Son of God, and this wine his Blood, and this most marvellous change will be wrought by one only word. There needed but

one word to create this vast universe; that same word will this day work the greatest of all wonders, and will renew it even to the end of the world. Mary, Mother of God, and all ye blessed spirits who surround the throne of the Most High, holy men and women, saints of God, come ye and witness this miracle of love, which is the pledge of my salvation.

O my soul, enter into thyself; believe that Jesus Christ is really present in the holy Eucharist. Yes, my God, *this is thy Body, this is thy Blood:* thou sayest it; I am silent before thee, I believe, I adore.

From the CONSECRATION *to the* PATER

O Jesus, victim of thy love for me, touch my heart; communicate to me at this moment all the ardent affections of the saints who have loved thee with the deepest tenderness, and all the burning adorations of the seraphim, whose blessed privilege it is always to behold thee. Kindle in my heart the devouring fire that consumes thine own, that, animated with thy spirit, I may live a life altogether new. O my Saviour, thou standest ever before thy Father, thou shewest him the marks of thy wounds and the opening in thy heart, thou ever livest to make intercession for us. And dost thou not perform the same ministry upon this altar? Occupied wholly with my needs, thou layest them before thy Father, thou presentest thy heart to him, to appease his anger and obtain his grace for me. O divine Intercessor, I lay all my petitions at thy feet; vouchsafe to present them to thy Father. I pray for the conversion of sinners, the perseverance of

the just, and the triumph of our holy religion. O Jesus, who didst die for all men, bring back to the fold of thy Church those who are separated from it. Enlighten all infidels and heretics, bless the efforts of those who labour to convert them. Have pity on the souls of the faithful departed; remit to them their debts, and grant them a place of refreshment, light, and peace. I beseech thee particularly to have compassion on N . . .

At the PATER

O my Father, if it be permitted a guilty child to call by so tender a name a God whom he hath so often offended, grant that I may ever labour for the glory of thy holy name, that in all things I may do thy will, and sigh unceasingly for thy heavenly kingdom. Feed me with the bread of heaven, with which thou feedest the beloved children of thy Heart. Let the forgiveness which thou grantedest to thy murderers be my model in forgiving those who have injured me; give me superiors, both spiritual and temporal, that love thee, and friends that serve thee faithfully; and if ever I expose myself to sin, do thou deliver me from the danger, that I may never outrage thy Divine Heart.

At the AGNUS DEI

Lamb of God, who takest away the sins of the world, have mercy on me. Give me the peace which the world cannot give; peace with thee, by a true reconciliation and a perfect submission to thy will; peace with myself by the subjection of my passions; peace with my neighbour, by the

union of a sincere charity with all the children of men. Give peace to the world, by the extinction of wars and divisions.

At Communion

(If you are intending to receive, say:)

Is there any love to be compared with thine, my Saviour! It was on the cross that thou offeredst thy sacrifice, and it is in my heart that thou desirest to consummate it. O my God, is it possible that thou choosest for thy sepulchre a heart so wretched! Alas, I am nothing but a sinner! Whence is it, Lord, that, for all my unworthiness, thou desirest me to sit down at thy table? Since thus it is, speak but one word, and my soul shall be healed; say to me, as thou saidst to the woman that was a sinner, 'Thy sins are forgiven.' Make me to hear the words which thou spokest to Zaccheus, 'Make haste; for this day I must abide in thy house.'

(If you are not intending to communicate)

O my most loving Saviour, since I cannot have the happiness of receiving thee this day, suffer me to gather up the precious crumbs that fall from thy table, and to unite myself to thy Divine Heart by faith, hope, and charity. I confess I do not deserve the children's bread; but I venture humbly to declare that, away from thee, my soul is dried up with thirst, and my heart cast down with faintness. Come, then, into me, O my divine Jesus! come into my mind, to illuminate it with thy light; come into my heart, to enkindle in it the fire of thy love, and to unite it so intimately with thy own, that it

may be no more I that live, but thou that livest in me, and reignest in me for ever.

Whilst the Priest is reading the COMMUNION

Learn of me, for I am meek and humble of heart, and you shall find rest to your souls : my yoke is sweet, and my burden light.

During the POST-COMMUNION

Lord, we have had the happiness of being admitted into the sanctuary of thy Divine Heart, give us grace that we may abide therein for ever; so that we may obtain the happiness which thou hast prepared for thy elect; through thy Son our Lord Jesus Christ. Amen.

At the PRIEST'S BENEDICTION

O Heart of Jesus, I will not depart till thou hast blessed me. Bless me in the name of the Father, and of the Son, and of the Holy Ghost; and let thy blessing descend upon all those for whom I ought to pray.

At the LAST GOSPEL

O eternal Word, who wast made man that thou mightest make men the children of God, I thank thee for this unspeakable grace. How great is the blessing I enjoy, not only of bearing the name, but of being indeed the child of God. Grant, O my Jesus, that I may preserve this blessed title, by faithfully imitating thy Sacred Heart, and shewing myself always filled with love for thy holy law. If I remain faithful, thou assurest me that I shall be co-heir with thee, and

shall enjoy the happiness which thou hast purchased for us with thy precious blood; and this I hope to obtain through thy infinite mercy.

After Mass

How great will be my happiness, O Lord, if by assisting at this divine sacrifice, I have received all the graces which thou grantest to those who bring thereto a lively faith and a pure heart. Accept, I beseech thee, the reparation which I offer to thy divine Majesty for all the sins of which I have been guilty before thy holy altar. I am going to occupy myself with those duties in the world to which thy providence hath called me. Grant that I may have ever before my mind thy patience in adversities, thy obedience to Joseph and Mary, and thy tender charity in bearing with all men. Strengthen me against all temptations; preserve me from all sin; make me firm and immovable in the faith; in fine, transform me into thyself, O Jesus, so that thy Heart and my heart may be united in one, both in time and in eternity. Amen.

XXVI

MASS OF THE HOLY GHOST

(Dr Rawes)

At the ASPERGES

'THE light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day when the Lord shall bind up the wound of His people, and shall heal the stroke of their wound.'

'The land that was desert and impassable shall be glad, and the wilderness shall rejoice and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise; the glory of Libanus is given to it; the beauty of Carmel and Saron shall see the glory of the Lord and the beauty of our God.'

Eternal Father, First Person of the Ever-Blessed Trinity, strengthen faith, hope, and charity, in my soul, that I may always believe firmly, hope confidently, and love strongly.

Mary, elect Daughter of the Eternal Father, pray for me.

At the JUDICA

In Thy light Thou comest, O Lord, to judge us; in Thy light Thou judgest us in every moment. Show us why Thou strivest with us;

why Thy Hand lies on us so heavily. In judgment remember mercy, or we must perish. Give us, dear Lord, a great fear of Thy holy judgment, and enlighten our souls with a knowledge of Thy law. May Thy light shine upon us here and in the valley of the shadow of death.

Eternal Son, Second Person of the Ever-Blessed Trinity, give me a love for Thee, ever growing purer, deeper, and stronger.

Mary, elect Mother of the Eternal Son, pray for me.

At the CONFITEOR

I know and acknowledge my sinfulness, Divine King, and I do not seek to hide my iniquity from Thee. Clouds and shadows hang over me and cover me. Oftentimes the day shines not, and the stars are blotted out in the rayless night. I know that which is right, and do it not; and again in my blindness and infirmity I do often those things which I know to be wrong. But out of the darkness I stretch forth my hands to Thee; and Thou art near, and I can feel the touch of Thy Divine Hand, guiding me, strengthening me, leading me to my home. The wind is very high and the waves are very tempestuous; very terrible in my ears is the roaring of the sea as it dashes itself against the hard cold rocks; very faint and feeble is my voice, and yet Thou canst hear it amidst the uproar and strife of the storm; for Thine Ears are always open to our prayers. Dearest Lord, I know that of myself I am dark and evil in Thy sight.

Eternal Spirit, Third Person of the Ever-

Blessed Trinity, give me always more and more of Thy light.

Mary, elect Spouse of the Holy Ghost, pray for me.

At the INTROIT

When Thou wast baptised in Jordan, dear Lord, the Heavens opened above Thee; the Dove overshadowed Thee; and the Voice of the Eternal Father testified of His love.

Evermore, dearest Lord, in this Holy Sacrifice of the Mass Thou takest away our sins, and with Thee Thy Father is well pleased: here is Thy divine ceaseless Presence in Thy Church; and as once Thou didst change water into wine so on Thine Altar, by a far greater miracle, Thou dost change wine into Thyself.

O Holy Trinity, give me the light that leads to Thee.

Mary, my Mother, pray for me.

At the KYRIE

Give me light, dear Lord; give me brighter faith, stronger hope, purer love. As I cannot see in the darkness, so spiritually I cannot see where Thy light cometh not. But Thou showest Thy mercy to me in giving me light. Anoint my eyes, that I may see; for as the blind cannot see in the sunshine, so I, being spiritually blind, cannot see in Thy light unless Thou givest me my eyesight. Dear Lord, Thou art always merciful; let Thy light fall upon my path clearly and brightly. Snares and pitfalls are before me; but Thou by Thy Hand wilt guide me safely to the end.

Eternal Father, bring me to the brightness of Thy Presence.

Mary, my Mother, pray for me.

At the GLORIA

All created light, O God, is a type and shadow of Thee, Who dwellest in the light inaccessible. Thy glory filleth the Heaven of Heavens, and poureth itself forth beyond Creation; for Thou art Infinite, Immense, Eternal. Saints and Angels are burning with love and beauty in the brightness of Thy Throne. The gleaming of their loveliness lights up the Jasper-wall and the Gates of Pearl and the Sea of Glass. A fiery splendour, bright and piercing, burns through the empyreal Heaven in which they dwell. There is a waving of Palms amidst the white light of the Eternal Day. Bright raiment and golden crowns shine with intolerable radiance in the midst of the fire-crowned battlements of the Heavenly New Jerusalem. I listen to the thrilling words of the beloved Disciple telling us of its brightness: 'The City hath no need of the sun or the moon to shine in it: for the glory of God hath enlightened it, and the Lamb is the lamp thereof.' 'Night shall be no more; and they shall not need the light of the lamp nor the light of the sun, because the Lord God shall enlighten them, and they shall reign for ever and ever.' At this moment, before us, on this Altar, there is hidden in the Blessed Sacrament all the Glory that irradiates the City of the Blest.

Eternal Son, Light of light, show me Thy Face.

Mary, Mother of Jesus, pray for me.

At the COLLECTS

Jesus, Thou bright and Morning Star, shine upon us; for we dwell in the midst of a great darkness. Make us always know and feel Thy Divine Presence, and give us grace always to see the light of Thy Sacred Human Face. As Thy disciples saw Thee walking on the waters in the dark night, so give us grace to see Thee in this dark night of our lives. As Thou didst say to them, It is I, be not afraid; so speak to us, and let Thy loving Voice fall sweetly and consolingly on our hearts.

Eternal Spirit, give me light.

Mary, Spouse of the Holy Ghost, pray for me.

At the EPISTLE

In Thy light, Eternal King, we shall see light. Everything is darkness to us, if it be not lighted by Thee. Everything is light to us, if Thou shinest in it, or if it shows us the way to Thy Kingdom. Clothed with light as with a raiment, Thou art reigning on Thy Throne, in the midst of Thy Redeemed, upon whose upturned faces the full glory of Thy light is shed. So here Thou tellest us of Thyself, and speakest to us in this darkness. We listen to the words of Thine Apostle: 'Ye are the children of light and children of the day; we are not of the night nor of darkness. Therefore let us not sleep, as others do; but let us watch and be sober. For they, that sleep, sleep in the night; and they, that

are drunk, are drunk in the night. But let us who are of the day be sober, having on the breast-plate of faith and charity, and for a helmet the hope of salvation.' 'If we live in the Spirit, let us also walk in the Spirit.'

Holy Trinity, One God, bring me to the light of Thy Kingdom.

Mary, Mother of mercy, pray for me.

At the Munda cor Meum

Jesus, dear Lord, in Thee are hidden all the treasures of wisdom and knowledge; shine more and more brightly in our hearts. Let Thy Seraphim bring to us live coals of fire from Thy Altar, and touch our unclean lips with them, that our iniquities may be taken away and our sin cleansed.

Eternal Father, cleanse me by Thy light.

Mary, Mother of pure love, pray for me .

At the Gospel

'I saw the Lord sitting upon a Throne high and elevated, and His train filled the Temple. Upon it stood the Seraphim; the one had six wings, and the other had six wings; with two they covered His face, and with two they covered His feet, and with two they flew. And they cried one to another and said, Holy, Holy, Holy, the Lord God of hosts; all the earth is full of His Glory.' At this moment, the six-winged Seraphim are adoring before the Blessed Sacrament, in which Jesus is hidden. We look up to the Tabernacle on the Altar, and see them by the eye of faith. All this Heavenly Mount Sion on

which we stand is covered with chariots and horses of fire. The Lamb in the Blessed Sacrament is in the midst of us. Soon He will descend again on His Altar, and soon the unending Sacrifice will again be offered. Glorious and strong and majestic, Thou art ever with us, Thou Incarnate Word, in the light and glory of Thy Kingdom.

Eternal Son, enlighten me and strengthen me. Dear Mother Mary, pray for me.

At the CREDO

The light of Thy Faith, dearest Lord, is shining on us, and we rejoice in that light. No glory of the sun or of the moon can be compared with the glory and brightness of Thy Faith illuminating the soul. The street of Thy Heavenly City is pure gold, as it were transparent glass. Within its walls there is no night; and its gates are never shut. The nations walk in its light, and the kings of the earth bring their glory and honour into it. Blessed are they who have a right to the Tree of life, and who enter by the gates into the City. Whilst darkness that can be felt rests on the world outside, here in the Church of God is the brightness of a shining light. No shadow of darkness can dim for one moment the sacred flame that burns on the Altars and in the conscience of the Church. Its light ever falls on our faces and on our hearts. Dear Lord, Giver of light, Giver of love, Thy infallible indefectible Church, always pure, always strong, always majestic, teaches the Divine Revelation to the world, and gives the Divine

Law to the nations. Her voice cannot fail, her love cannot change, her light cannot be dimmed. Brightly, ceaselessly, fruitfully, ever flows the Crystal River. Blessing and praise and love be to Thee, Divine Teacher, for the great gift of Thy Faith. Thy Church is ever set on a hill; her light cannot be hidden; and the nations of the Elect walk in the brightness of this City.

Eternal Spirit, strengthen in me the virtue of Faith, and give me grace, if need be, to die for Thy Truth.

Eternal Spirit, give me more wisdom and understanding.

Mary, Bride of the Holy Ghost, pray for me.

At the Offertory

Jesus, I pray for Thy light in my soul, that I may see my way plainly. May my lamp be burning brightly in the day of Thy Coming. As Thou didst give sight to the blind man by the way-side, so stretch forth Thy Divine Hand and give sight to me. Make my soul bright, that it may be a pure offering to Thee: and help me now to unite my intention to the intention of Thy Priest in offering this Holy Sacrifice.

Holy Trinity, One God, pour Thy light upon my soul.

Mary, Queen of Virgins, pray for me.

At the Lavabo

'Lord, I have loved the beauty of Thy House and the place where Thy glory dwelleth.' The shadow of Thine unspeakable glory falls upon me here, and by faith I can see the brightness

of that light which is burning within the Veil. I love the beauty of Thy House, where Thou art seen face to face in the unchanging Day: I desire, with a great desire, to see Thee in Thy holy Temple. I love Thine earthly Houses consecrated and enlightened by Thy Divine Presence in the Blessed Sacrament. 'I rejoiced at the things that were said to me: Let us go into the House of the Lord.' I desire to see Thy Houses made beautiful and glorious for Thee, according to Thy words: 'The glory of Libanus shall come to thee, the fir-tree, and the box-tree, and the pine-tree together, to beautify the place of My Sanctuary: and I will glorify the place of My Feet.' That which is most precious and most costly should be given to Thee for Thy Houses; and then there is nothing half good enough even for Thine earthly Temples. Dear Lord, I should like to see all Thy Tabernacles made of gold and precious stones. But above all, make Thy dwelling-place, O God, in my soul, and let it be always bright and beautiful for Thee.

Eternal Father, enlighten me and strengthen me.

Mary, Mother of God, pray for me.

At the Secret Prayers

In the beginning, Eternal Word, Thou didst say, 'Let light be,' and light was. No one helped Thee in the hour when Thou didst create; but Thou, with Thy Father and Thy Holy Spirit, didst make all things out of nothing. As in the beginning Thou didst pour light on the darkness, so now, more and more, pour Thy gracious

light on the darkness of my soul. Dearest Lord, 'stay with us, because it is towards evening, and the day is now far spent.' Stay with me, Divine Love, and do not leave me.

Eternal Son, give me grace to understand Thy holy Will more and more clearly.

Mary, Mother of our Lord, pray for me.

At the PREFACE

I love and adore Thee, Divine Teacher, in all Thy words and deeds. Thou didst speak as never man spake: and, if all Thy wondrous deeds were written, the world itself could not contain the books that should be written. Thou wast often weary and footsore and hungry and thirsty, whilst Angels and Archangels and Seraphim and Cherubim adored Thee in Thy Suffering and Thy Ministry. Thou didst go about in the Holy Land, casting out devils, healing the sick, preaching the Gospel, living in the world as a Man; whilst all the time Thy Human Soul looked upon the Face of God in the Beatific Vision. Thou wast a Wayfarer here on Thy pilgrimage through the desert, and at the same time Thou wast a Comprehender, seeing and knowing the Uncreated Essence of God. I desire always, dear Lord, to honour and love Thee very much in that time of Thy Ministry of which Thou didst say, 'The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His Head.' O how dear beyond all words art Thou to me in Thy poverty and suffering and desolation! But Thou art still in the world as truly as in those days of

Thine earthly life. Thy Soul and Body and Godhead are here in the Blessed Sacrament. Once Thou wast offered on Calvary in that Sacrifice of the Cross which can never be repeated: and here in the Holy Sacrifice of the Mass that one Sacrifice is always continued. Here Thou art always offered, and here Thou art always the Propitiation for our sins.

Eternal Spirit, give me more and more knowledge of true doctrine.

Mary, elect Spouse of the Holy Ghost, pray for me.

At the CANON

Jesus, dear Lord, Thou didst lead Thy three chosen Disciples up a high mountain and wast transfigured before them. Thy raiment became shining and white as snow. It gleamed with exceedingly great brightness, so as no fuller on earth could whiten it. As Thou didst pray, Thy Countenance was altered, and Thy clothes grew white and glittering. Thy Face did shine as the sun in the midst of the bright overshadowing cloud. A Voice came out of the cloud, saying: 'This is My beloved Son, in Whom I am well pleased; hear ye Him.' Peter and James and John were with Thee, and beheld Thy light: and Moses and Elias talked with Thee on the Mount.

Jesus, I adore Thee in the splendour of Thy Transfiguration. Now Thou art always transfigured in the Blessed Sacrament. There Thy Face shines like the sun, and Thy raiment is whiter than snow. There Thou dost ever dwell in all Thy love and all the glory of Thy Kingdom. But soon Thou wilt come again to Thine

Altar in this Holy Sacrifice. It is said of Thine Apostles on Thabor, 'they lifting up their eyes saw no one but Jesus.' In the Holy Sacrifice of the Mass Thou art always transfigured before us. Dear Lord, may we, lifting up our eyes to Thine Altar, see no one but Thee.

Holy Trinity, give me light.

Mary, pure and beautiful, pray for me.

The Commemoration of the Living

Give light, O God, to those who art sitting in darkness and the valley of the shadow of death (especially *N.*) : give grace to all those who are fighting with temptations, that they may overcome (especially *N.*); help all those who are dying, that the light of Thy love may fall on them in their agony (especially *N.*); give Thy saving light to all those out of the Church who are seeking for the truth (especially *N.*), and guide them into the House of salvation. Give me also grace and light to know Thy Will, and strength to do it.

Eternal Father, give the light of Thy Truth to all those who are seeking for Thee.

Mary, Mother of mercy, pray for me.

At the Hanc Igitur

'O that Thou wouldest rend the Heavens and come down! the mountains would melt away at Thy Presence. They would melt as at the burning of fire; the waters would burn with fire, that Thy Name might be made known to Thine enemies, that the nations might tremble at Thy Presence.' 'I will bring forth a seed out of

Jacob, and out of Juda a possessor of My mountains; and Mine Elect shall inherit it, and My servants shall dwell there. And the plains shall be turned to folds of flocks, and the valley of Achor into a place for herds to lie down in, for My people that have sought Me.'

Jesus, Light of light, Thou art coming to us in the Holy Sacrifice of the Mass.

Eternal Son, give me more knowledge and love of God.

Mary, Mother of Jesus, pray for me.

At the CONSECRATION

I adore Thee, Incarnate Word, under this appearance of Bread. I rejoice in Thy light shining on me from the Corporal. I welcome Thee, my Jesus, in the brightness of Thy Coming. 'Thou hast prepared a Table before me.' Eternal Son of the Eternal Father, in Thy Sacred Humanity Thou hast come to us. O Jesus, loving and glorious, I adore Thee, my God, hidden in the Sacred Host.

I adore Thee, Incarnate Word, under this appearance of Wine. I rejoice in Thy light shining on me from the Chalice. I welcome Thee, my Jesus, in the brightness of Thy Coming. 'As the hart panteth after the fountains of water, so my soul panteth after Thee, O God. My soul hath thirsted after the strong living God: when shall I come and appear before the Face of God?' Eternal Son of the Eternal Father, in Thy Sacred Humanity Thou hast come to us. O Jesus, loving and glorious, I adore Thee, my God, hidden in the Sacred Chalice.

I am now before the Face of God, before the Human Face of Jesus, God and Man. On the Corporal and in the Chalice He is one undivided Christ. In fear and trembling, with heart bowed down to the ground, and yet with love and confidence, I worship before Jesus on His Altar. The Bush is burning with fire, and is yet unconsumed; the House of God is lighted up with the brightness of the flame, and like a beacon-fire the Divine Love is shrined in the Blessed Sacrament. O Jesus, loving and glorious, I adore Thee, my God, hidden under the appearance of Bread and under the appearance of Wine.

Ye Angels and Saints in Heaven, adore Jesus in the Blessed Sacrament for me.

'Arise, be enlightened, O Jerusalem; for thy Light is come, and the glory of the Lord hath risen upon thee.' 'The Gentiles shall walk in Thy light, and kings in the brightness of Thy rising.' 'Behold, I create new heavens and a new earth.'

O Holy Ghost, Third Person of the Blessed Trinity, shine more and more in my soul.

Mary, Bride of the Holy Ghost, pray for me.

At the Commemoration of the Dead

Shine, dear Lord, in the dim twilight of Purgatory, and deliver Thine Elect from their suffering. As the shadows of separation from Thee creep round them, drive those shadows away by Thy Divine light, and bring many Souls to Thyself. I pray especially for *N.* Bring them to the Light of the Eternal Day, where they may see Thee.

O Ever-Blessed Trinity, strong and merciful, give rest and refreshment to all Thy creatures in Purgatory.

Mary, Mother of love, pray for them.

At the NOBIS QUOQUE

Radiant and bright are Thy Heavenly Palaces, Thou Eternal King. In them Thy Saints and Angels are dwelling in love and joy and holiness and peace. Their Beatitude is endless as Thy Kingdom, as Thyself. Our hearts seem to faint within us when we compare our strife with their rest, our darkness with their light, our sorrow with their joy, our sins with their sinlessness, our death with their life. But in Thee, dear Jesus, we have hope. We can never forget that Thou didst vouchsafe to die for us; and we remember that it is by Thee and only by Thee that those Blessed Ones have been saved. We are now as they once were; and, if we are faithful to Thee, we shall be one day what they are now. Dear Lord, by Thy Life and Death, give to us sinners a share in the inheritance of Thy Saints.

O bright and burning glory of the City and Temple of God! Our eyes are dim with gazing on the light that cometh over the Eastern Hills. The waiting is not for ever. We have the promise: 'Thine eyes shall see the King in His Beauty; they shall behold the land far off.'

Jesus, the King in His Beauty, is here in the Blessed Sacrament.

Eternal Father, may I love Jesus, more and more.

Mary, Mother of hope, pray for me.

At the PATER NOSTER

Precious beyond all thought, Divine Master, are Thy words. Thou art our Teacher, telling us of God and showing us the way to our Heavenly Home. The darkness rests on that way; but Thy light shines brightly on us, and irradiates the road that leads to the City of our King. Brightly and beautifully Thou shinest before us as we go. Never were Thy words, dearest Lord, more precious, more loving, wiser or stronger or sweeter, than when Thou didst teach us to pray, saying: Our Father, &c.

Eternal Son, may I love Thy Father and my Father more and more.

Mary, Mother of Christ, pray for me.

At the AGNUS DEI

Jesus, Lamb of God, let the light of Thy love pierce the darkness of our hearts, and save us from our wanderings. Shine on us, Thou Dayspring, and enlighten us. O Morning Star, rise in Thy beauty, and shine in our souls. As Thou hast brought us from sin to penance, so lead us on, Thou Light of our souls, from penance to perfection. In the horror of a great wilderness we must lose ourselves but for Thee. The clouds are round us, and they hide the sun; but Thou dispellest the darkness, and the Heavens are bright with Thy love. With Thee the light of the moon is as the light of the sun, and the light of the sun is sevenfold. O Jesus, my King, my Love, Thou art Light of light, the Light of the Gentiles, the Light of the spiritual Israel. Eternal King, shine ever on my darkness, and bring

me to Thyself, that I may be with Thee, and see Thy light for ever.

Eternal Spirit, enlighten me and strengthen me.

Mary, Bride of the Holy Ghost, pray for me.

At the Communion

As light enlightens the world and gladdens it, so Thy light, my Jesus, enlightens and gladdens my soul. O Jesus, I have received Thee into my soul; and the brightness of the Jasper Wall and Gates of Pearl and Golden Pavement seems as darkness compared to Thee. Many of Thy servants have received Thee with me. Now Thou art in our hearts, enlightening, encouraging, warning, consoling, strengthening. I adore Thee, Jesus, Giver of light, as Thou dwellest sacramentally in my heart, and in the hearts of those who have now received Thee.

Even if we have not received Thee, Thy Priest now offering the Holy Sacrifice has received Thee, and Thou makest for a while Thy bodily habitation in his heart. There, my Jesus, I adore Thee. O Heavenly King, full of love and pity, I adore Thee, wherever Thou art. Bring me, loving Saviour, to the brightness of Thy Kingdom and the Vision of Thyself.

Ever-Blessed Trinity, may I have a great love for Jesus in Holy Communion.

Mary, Mother of pure love, pray for me.

At the Collects

O Holy Ghost, Who didst rest on the rod that came from Jesse, and the flower that sprang from

his root; strengthen in me Thy seven Gifts, that Thy light may burn more and more brightly in me to the perfect Day. I beseech Thee, Holy Spirit, by Thy great love, to strengthen in me the spirit of Wisdom and Understanding, the spirit of Counsel and Fortitude, the spirit of Knowledge and Godliness, and fill me with the spirit of the Fear of the Lord.

Jesus, the darkness seems to grow thicker round me, and I need Thy light more than I can say. Terrible temptations assail me, almost wearing me out; and dark forms of evil stand before me, almost blotting out the day; but Thou art with me, and with Thee I find safety and rest.

O Ever-Blessed Trinity, be to me a light in this darkness.

O dearest and most loving Jesus, I desire to love Thee always more and more.

My Divine Spouse, pour Thy light into my soul.

Jesus, may Thy Divine word be ever dearer and dearer to me, and teach me more in every day about God and Thy Heavenly Kingdom.

Mary, Mother of Jesus, pray for me.

At the Last Gospel

'In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God. All things were made by Him; and without Him was made nothing that was made. In Him was life, and the life was the Light of men; and the Light shineth in darkness, and the darkness did

not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the Light, that all men might believe through him. He was not the Light, but was to give testimony of the Light. That was the true Light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His Own and His Own received Him not. But to as many as did receive Him He gave power to be made the sons of God; to them that believe in His Name: who are not born of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made Flesh, and dwelt among us, (and we saw His glory, the glory as it were of the Only-begotten of the Father), full of grace and truth.'

'The City hath no need of the sun or moon to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof.'

XXVII

MASS OF GRACE

(Dr Rawes)

IN HONOUR OF OUR BLESSED LADY

At the ASPERGES

JESUS, Thou dost sprinkle me with hyssop, and dost wash me and make me whiter than snow. Thy Redeemed have come out of great tribulation, and have washed their robes and made them white in Thy Blood. All are blessed who have washed their raiment, that they might have a right to the Tree of Life. They have entered by the gates into the City; for now the number of Thine Elect is being fulfilled. But how much more blessed is Mary, Thy sweet Virgin Mother, whom Thou didst preserve from sin. In her, dear Lord, I see the greatness of Thy Redemption, the great power of Thy Precious Blood, and the great love of Thy Sacred Heart.

Eternal Father, I offer this Mass to Thee in thanksgiving for all the gifts Thou hast given to our Blessed Lady. Especially I thank Thee for her Predestination.

Ye Seraphim, Cherubim, and Thrones, congratulate Mary, your Queen.

At the JUDICA

Thy judgment, dear Lord, is terrible to us, for we are full of sin. We are frightened and appalled by the darkness of our hearts. But

when Mary came into the judgment the accuser had nothing against her. Thou in Thy love hadst kept her from the faintest stain of sin, and she had perfectly corresponded with Thy grace. Thy light, pure and strong, was always perfect in her, and never for one moment did she leave Thy Tabernacles. She was all fair, sweet, and beautiful, the first and most chosen of Thy loves, and there was not a spot in her. As the lily amongst the thorns, so was Thy love amongst the daughters. Most beautiful and radiant and glorious was Mary, Thy Sister and Spouse, in the light of the morning and the evening, and in the brightness of the day. Now at the beginning of this Mass I thank thee, Eternal Son, for Mary's freedom from sin.

St Joseph, St John the Evangelist, and St Gabriel, congratulate our Lady, your love, on her Immaculate Conception.

At the Confiteor

I have had to confess thousands of sins, dearest Lord, for I have been wayward and reckless, forgetting Thee, forgetting Thy love. I have been negligent and cold and dark and forgetful, and so have grieved Thee, and caused pain to Thy Sacred Heart. But with great joy I remember that Mary never had anything to confess. Most truly do I say again and again, 'By my fault, by my most grievous fault'; but there was no fault of any kind in her. She was always sweet and graceful, patient and true and obedient, pure and loving, and in her Thou didst find Thy rest. When I am overwhelmed with shame in confessing my great sins, it is

always a gladness to me to think that my star-crowned Mother went from glory to glory into the perfect Day.

I thank Thee, Eternal Spirit, for the sinlessness of Mary, Thy sweet Virgin-Bride.

O ye Holy Apostles of the Lamb, whose twelve Names are in the twelve Foundations of the Heavenly City, say to Mary that I bless and praise God for her purity and her love.

At the Introit

'While all things were in quiet silence, and the night was in the midst of her course, the Almighty Word leaped down from Heaven, from Thy royal Throne.' In the deep midnight, dear Lord, Thou didst come to Mary, attracted by her sweetness and her beauty. Thou wast indeed glorious in the mystery of Thine Incarnation. Then Thou didst stand and measure the earth, and didst make a way for Thy horses in the sea. Then the Sun and Moon stood still in their habitation. The fulness of time was come, and God sent Thee forth, made of a woman, made under the law, to redeem us from captivity and death.

Mary, thou Eastern Gate of the Temple, pray for me.

Now, dear Lord, as in a perpetual mystery of the Annunciation, Thou art coming to this Altar. I wish therefore now to bless and praise Thee for all that Thou didst for our Lady in that wonderful midnight at Nazareth.

'He brought me to the Gate that looked towards the East. And, behold, the glory of the

God of Israel came in by the way of the East. And His Voice was like the noise of many waters and the earth shone with His majesty. And the majesty of the Lord went into the Temple by the way of the Gate that looked to the East.'

St John the Baptist, congratulate Mary for me, on the joy that she felt when she said, 'Behold the handmaid of the Lord; be it done to me according to Thy word.'

At the KYRIE

Dear Lord, have mercy upon me, and take away my sins. Without Thee and the gifts of Thy grace I can do nothing. But I can do all things, if Thou wilt strengthen me. Jesus, Thy Virgin-Mother is the channel of Thy grace, and it is Thy will that all graces should flow to us from her immaculate hands. On Thy Heart she is always interceding for us; and with great joy and love Thou listenest to her, and ever grantest her what she asks. O merciful Saviour, we need Thy help, as Thou knowest: by Thy great love for Mary, hear us, and answer our prayers.

I desire, dearest Lord, to hear this Mass in honour of our Lady, Thy Virgin-Mother and Sister and Spouse, that by her I may obtain great gifts of grace.

St Paul, thank God for all the grace that He gave to Mary.

At the GLORIA

Glory be to the Eternal Father for having preserved Mary, His elect Daughter, from original sin.

Glory be to the Eternal Son for having preserved Mary, His elect Virgin-Mother, from original sin.

Glory be to the Eternal Spirit for having preserved Mary, His elect Bride, from original sin.

O ever-Blessed Trinity, I glorify Thee and praise Thee for Mary, Thy most glorious, most perfect creature.

She came into the world, and the Angels saw her, and when they looked on her, they were astonished, gazing in love and wonder. She was clothed in the garments of her gladness, and her raiment was the raiment of salvation. She put sandals on her feet, and took her bracelets, and earrings, and rings, and lilies, and adorned herself with all her ornaments: and the Lord increased her loveliness, and added to her beauty. Never had there been in the world such a vision of grace and sweetness. Her footsteps were light and fragrance on the Hills of the morning, on the Mountains of Israel. Rejoice, O my Mother Mary, for the brightness of thy love and the beauty of thy crown. Rejoice for the gathering-in of the Harvest, and for the gleaning of the Vintage. Thou art the elect Daughter of the Eternal Father; for this I love thee, and for this I give thanks to Him. Thou art the elect Virgin-Mother of the Incarnate Word; for this I love thee, and for this I give thanks to Him. Thou art the elect Bride of the Holy Ghost; for this I love thee, and for this I give thanks to Him. Heaven and earth are gladdened by thy presence. No creature in the Heavenly City has a throne so glorious as thine. Thou art the

Queen of Confessors and Doctors and Virgins and Martyrs and Prophets and Apostles. Thy light irradiates their thrones, and thy love fills them with joy. Thou art the glory and the gladness of the Church on earth, the Consoler of the afflicted, the Help of Christians, and the Refuge of sinners. Thou ever bringest refreshment to the Holy Souls. From the dimness of their prison they look up to thee, as thou liest crowned upon the Sacred Heart. Then in thy great love thou dost turn to Jesus, and dost ask Him for His pity and His help. He giveth to thee all for which thou askest, and rejoices in the honour that is paid to thee by His Church. O Mother Mary, dear star-crowned Mother, listen to thy children, and lift up for them those immaculate hands which once took the Crown of thorns from the Brows of the Dead Body of God. Rejoice, dear Mother, in the love of Jesus; rejoice in His priceless gifts.

The light is shining on us from thy throne, and the Heavenly City is brighter for thy love. We unite ourselves to thee, that with thee we may adore God, our Creator: 'Let us sing a hymn to the Lord; let us sing a new hymn to our God. O Adonai, Lord, great art Thou, and glorious in Thy power.'

Ye nine glorious Choirs of the Angels, congratulate our Lady on the sovereignty which Jesus has given her over the world of the Elect.

At the Collects

Without the assistance of Thy grace, dear Lord, we can do nothing. We depend upon Thee for all things, for our food and raiment, and for

all Thy blessings that Thou givest us here. Most of all we depend upon Thee for Thy divine grace. We are helpless and poor and blind and naked and foolish without Thee. But with Thee we are rich and clothed and in our right mind. Blessed are they who thus sit at Thy Feet. Jesus, loving and merciful, give us all the grace that we need, and give us grace to correspond with all the grace that Thou givest.

Mary, dear Mother, ask Jesus to give me much grace. Ask Him to give me, by this Mass, all the graces for which I pray.

St Mary Magdalen, congratulate our Lady on her perfect correspondence with grace.

At the Epistle

'One Hebrew woman hath made confusion in the house of king Nabuchodonosor; for behold Holofernes lieth on the ground, and his head is not upon him. Now when the chiefs of the armies of the Assyrians had heard this, they all rent their garments, and an intolerable fear and dread fell upon them, and their minds were troubled exceedingly. And there was a great cry in the midst of their camp.'

'As the torrent that passeth swiftly in the valleys,' so are the wicked swept away in the anger of God. 'At the time when they shall be scattered they shall perish; and after it groweth hot they shall be melted out of their place. The paths of their steps are entangled; they shall walk in vain, and shall perish.'

Ye holy and beautiful Virgin-Martyrs, thank God for our Lady's great victory over sin.

At the MUNDA COR MEUM

Give me grace, dearest Jesus, by this Holy Sacrifice to keep my raiment always undefiled, and to walk here with Thee in innocency of heart: that hereafter I may walk with Thee in white in Thy Heavenly City.

St Catherine of Alexandria, pray for me.
St Catherine of Genoa, pray for me.
St Catherine of Bologna, pray for me.
St Catharine of Sienna, pray for me.
St Catharine of Ricci, pray for me.

Ye holy and beautiful Angels, thank God for the purity of Mary.

At the GOSPEL

'How beautiful are thy steps in Shoes, O Prince's Daughter!' Very sweet and beautiful thou wast, my Mother, as thou wentest quickly over the mountains of Juda to thy cousin St Elizabeth. Then wast thou to St John the Baptist, yet unborn, the channel of sanctifying grace. Jesus spoke with thy sweet lips, thou Virgin-Mother, and gave His graces with thy dear hands. In thy sinless purity, in thine ever-virgin love, thou wast the throne of the Word Incarnate. He made thee and kept thee for Himself. He made thee beautiful, and adorned thee with His holiest and greatest gifts. Thou wast the Eastern Gate of the Temple, kept for the King; thou wast also the Tabernacle which He sanctified for Himself: and yet thou wast more blessed for the perfection of thine obedience than for thy Divine Maternity. Thus in thy sweetness and thy beauty thou didst hasten on

thy way. In thy sweetness thou wast far sweeter than the fragrance of the beds of Lilies that grow by the plentiful streams : and in thy beauty thou wast far lovelier than the Gates of Pearl that lead into the New Jerusalem. This was the brightness of thy way on those sunlit mountains that rejoiced beneath thy feet. Thus laden with blessings thou didst go forth in the morning. Beautiful were thy feet on the mountains, thou sweetest of Evangelists, for thou didst bring good tidings, and preach peace, and didst say to Sion, Thy God shall reign. 'How beautiful are thy steps in Shoes, O Prince's Daughter!'

Mary, beautiful and gracious, may I always listen with attention and reverence to the Gospel of thy Son. May I listen as I ought to the Gospel preached by this very Sacrifice of the Mass now being offered, and see thy Son set forth crucified amongst us.

Mary, Mother of love, obtain for me all the graces that I need.

St John the Baptist, St Paul, St Francis of Assisi, St Francis Xavier, and Blessed Peter Claver, thank God for making Mary the channel of grace to His Church.

At the CREDO

'Who is she that cometh forth as the Morning-rising, fair as the Moon, bright as the Sun, terrible as an Army set in array?' It is that star-crowned Lady of whom the Church sings, 'Rejoice, O Virgin Mary, for thou hast destroyed all heresies throughout the world.'

Dark and hideous is heresy ; bright and

beautiful is the Truth. Beautiful beyond words is that Catholic Faith which Jesus gave to His Church. 'He measured the City with a golden reed for twelve thousand furlongs, and the length and the height and the breadth thereof are equal.' In the City there are 'on the East, three gates; and on the North, three gates; and on the South, three gates; and on the West, three gates.' Beautiful and strong, changeless and indestructible, ever old and ever new, is the Faith of the Son of God. Hideous, defiled and defiling, are all manifestations of heresy: purifying and glorious is the Truth. Mary is the bulwark of the Faith; the guardian of that Faith 'as the Truth is in Jesus.'

Jesus came into the world by Mary, and by Mary He giveth us grace. Heresies strike at Jesus through Mary; but, on the other hand, through Mary Jesus is defended by His Church. The wisest and calmest and greatest of the Doctors of the Church are they to whom best is known the glory of the Virgin-Mother, and the greatness of the work that God has given her to do. If we hold the truth about Mary, we are sure to hold the truth about Jesus and the ever-Blessed Trinity; but if we dishonour our Lady, and deny her prerogatives, we are certain to deny the revelation of God about Himself. Thus Mary is bright as the sun to all the children of God: but terrible as an army set in array to all the enemies of His Church. 'Behold, threescore valiant Ones of the most valiant in Israel surround the bed of Solomon, all holding swords, and most expert in war: every man's sword is on his thigh, because of fears in the night.'

Mary, dear Mother, no science of Doctors, no science of the Apostles, no science of the Angels, can be compared with thine. Thou wast wise in all the learning of the Promised Land and Jerusalem, in all the learning of the Heavenly City of God. The Apostles took the law from thy lips. Those Princes of the Church sat at thy feet to learn. Still thou teachest us sweetly and wisely about Jesus and His truth and the mysteries of His Kingdom.

Mary, dear Mother, obtain for me grace to be faithful unto death, that I may receive a crown of life. Help me rather to die than cherish a doubt about one truth which God has revealed by His Church.

St Peter, St John the Evangelist, and all ye holy Apostles, congratulate our Lady on the greatness of her science.

St Paul, St Ambrose, St Jerome, St Augustine, St Gregory, St Leo, congratulate our Lady for me.

St Basil, St Athanasius, St Cyprian, St John Chrysostom, St Thomas Aquinas, St Bernard, bless and praise God for making Mary the bulwark of the Faith.

At the Offertory

O Mary, sun-clothed and star-crowned, no creature ever offered itself to God with a thousandth part of thy love. I love thee, dearest mother, in thy Presentation in the Temple, when thou didst consecrate thyself, body and soul, to thy Creator. I love thee still more in that hour of agony when thou didst offer thy Son to God on the altar of the Cross.

Mary, help me to love Jesus with all my heart in this Holy Sacrifice of the Mass.

St Joseph and St Joseph of Arimathea, unite with our Lady in blessing and praising God.

At the Lavabo

Thou art beautiful, O Mary, in the innocency of thy heart, and in all the faultless perfection of thine immaculate life. Saints and Angels, white-robed and glorious, stand ever in the sunshine of the Heavenly Day. The beauty of each is greater than the beauty of all worlds; but thou art far more beautiful than they. The sisters and daughters of the Heavenly Love are as Lilies, white and sweet; but compared to thee they are thorns. For thou art the love of the Eternal King, and He says, 'As the Lily amongst the thorns, so is My love amongst the daughters.'

Mary, thou Lily, white and fragrant, help us to walk in white here with Jesus, and to keep ourselves unspotted from this world.

St Mary Magdalen, first and sweetest of penitents, thank God for the souls that have been saved by the prayers of Mary.

At the Secret Prayers

Very attractive, very lovely, O Mary, was the hidden life of Jesus in Nazareth with Joseph and with thee. Far more eloquent than words is the silence of the holy Home. Jesus, thy Divine Son, is always a hidden God. Now beneath impenetrable veils He is hidden in this holy Sacrifice. We see Him by faith, but our eyes behold Him not. His way is in the sea, and His paths in many waters; and His footsteps are not seen.

To Him are known the new names of the twelve times twelve of the Undefiled; to Him also is known the hidden secret gathering of that great multitude which no man can number, palm-bearing, white-robed, before the Throne, in sight of the Lamb, brought from the four winds of Heaven, from all nations and tribes and peoples and tongues.

O Mary, thou knowest how weak and sinful I am; without Divine grace I must be lost; pray for me, dear blessed Mother, that I may be kept from sin, and that my life may be hidden with Christ in God.

St Joseph, thank God for all that He did for Mary in her hidden life at Nazareth.

At the PREFACE

Sweet Virgin-Queen, it is to us a great joy to think how thou didst always lift up thy heart to God. Thy dear feet trod the sin-stained earth, but thy sinless heart and all thy treasure were with God in Heaven. Jesus, thy Divine Son, was with thee, and when thou didst lift thy heart to Him on earth, thou didst lift it to God in Heaven. Wonderful is God in all His works; very wonderful in thee, my Mother Mary. Very sweet it is to think of thee, as we lift our hearts in gratitude to God, blessing and praising Him, and saying: It is right and just and life-giving to give thanks to Thee, always and everywhere, Holy Lord, Almighty Father, Eternal God. We laud and bless and magnify Thy Name for all Thy great gifts to Mary. We bless Thee for her Predestination, her Immaculate Conception, her Nativity, her Presentation, her vow of Perpetual

Virginity, her Divine Maternity. We praise Thee for her Seven earthly Joys, her Seven Dolours, her Seven Joys in Heaven. We give Thee great thanks for her beautiful Death, her Assumption, and Coronation: for her Queenly glory in the great Kingdom of Jesus, and for the joy and sweetness of her eternal rest upon the Sacred Heart.

'Blessed be He that cometh in the name of the Lord.' Jesus came in the name of the Lord to Mary; came to her sweetly and purely and graciously, by the overshadowing of the Holy Ghost. Then, whilst all the glory of her pure Virginity remained unsullied and undimmed, she gave an eternal light to the world, Jesus Christ our Lord, the Saviour of men. 'He brought me back to the way of the Gate of the outward Sanctuary which looked toward the East; and it was shut. And the Lord said to me: This Gate shall be shut, it shall not be opened, and no man shall pass through it, because the Lord, the God of Israel, hath entered in by it, and it shall be shut for the Prince.'

Now this Divine Son is coming to us in the Holy Sacrifice of the Mass: 'Blessed be He that cometh in the name of the Lord.'

Mary, sun-clothed, help me to lift my heart up to God; help me by this Mass to adore the Father in spirit and in truth.

Ye Seraphim, Cherubim, and Thrones, congratulate our Lady on her great love for God.

At the Canon

Most holy and most merciful Father, we bless and praise Thee for all Thy Goodness and all

Thy Love. Thou hast given us Jesus to be our Saviour, and He has given us Mary to be our Mother. Thou hast sent Him, and He has come by His Own will, to be our Sacrifice day by day upon the altar. Blessed and praised, dear God, Eternal Father, be Thy holy and venerable Name.

Mary, dear Mother, I cannot hear Mass as I ought. My soul is dark, and my heart is cold, and my eyes are dim. I do not see, as I might see, the brightness of the light burning in the Eternal Shrine. For me the gold is dim; the stones of the Sanctuary are scattered; Mount Sion is desolate, and the foxes walk on it. We are full of weariness, and no rest is given to us. But it is our own fault; for with us is the glory of the Sanctuary. The light of the great Sacrifice begins to tremble on this Altar. Jesus is coming to us in His love. Dear Mother, remember all the Masses that John said in thy presence in the holy Home at Ephesus. No creature has ever heard Mass with love and devotion like thine. Then, day by day, thou didst assist at the very Sacrifice at which we are now assisting. O Mary, how beautiful thou dost seem to us, when we think of thee kneeling before the Altar, hearing Mass! Look down on us, dearest Mother, from thy throne in Heaven: and ask Jesus to give us grace to love Him in this holy Sacrifice.

'I will be to it, saith the Lord, a wall of fire round about; and I will be in glory in the midst thereof.' 'The Lord thy God in the midst of thee is mighty, He will save; He will rejoice over thee with gladness; He will be silent in His love; He will be joyful over thee in praise.'

St John, beloved Disciple, rejoice with Mary, in the remembrance of all the Masses thou didst say at Ephesus.

Commemoration of the Living.

Mary, Jesus on His Cross gave thee to John and to us to be our Mother. In Heaven thou art our Mother, and lovest all thy children. It is a great joy to thee, blessed Mother, to pray for us. There are many things, my Mother Mary, for which I wish thee to pray.

At the HANC IGITUR

The glory is deepening round us, and the great Sacrifice is at hand. Jesus, in light and gladness and love, is coming to His Altar, as once, in sorrow and darkness and love, He went up Calvary to His Cross. But there are no stains of blood on the golden pavement of the streets of this New Jerusalem in which we dwell: and, listening now, I can hear no hissing of the scourge. As He comes, He is not crowned with thorns; but He has many Diadems on His royal Brow. His sharp heavy Cross is not on His shoulder, but in His Hand, once pierced, is the sceptre of His Kingdom. Then He was beautiful in His shame and agony: now He is beautiful in His majesty and glory and blessedness, wearing the Crown with which His Mother crowned Him in the day of His Espousals and the day of the joy of His heart. Thus in the light of His glory, in his Godhead and Manhood, He comes to us in Mass.

Mary, thou didst meet Jesus disfigured and covered with blood, as He carried His Cross

along the Way of Sorrow. Then thou didst stand long hours beneath His Cross, sharing His agony, desolate, soul-pierced. O Mother of sorrow, by the remembrance of all thy sufferings, help me now to be with thee and John and Magdalen before this Altar, as before the Cross of our Lord.

St Veronica, who didst look on the Face of Jesus in its disfigurement, rejoice now with Mary in beholding that Sacred Countenance glorified, the Face of the King in His Beauty.

At the Consecration

Jesus, Thou art come to us : Thou art here on Thine Altar as on Thy Throne in Heaven. I adore and love Thee, my Lord and my God. With Mary I adore Thee and love Thee, as Thou reignest from the Corporal. Once by the word of Gabriel and the power of the Holy Ghost Thou didst come to Mary, not lessening but consecrating and making still more beautiful her pure Virginity. Now, by the word of Thy Priest and the power of the same Holy Ghost, Thou hast come to Thy creatures of Bread and Wine on this Altar. My Jesus, I adore Thee and love Thee. Thou art the First-Fruits of the Harvest, the first Gleaning of the Vintage. Our Corn and Wine are increased. Here is the Bread of young men and the Wine of Virgins. 'Sing praises and rejoice, O daughter of Sion, for behold I come; and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day : and they shall be My people, and shall dwell in the midst of thee : and

thou shalt know that the Lord of Hosts hath sent Me to thee.' 'Let all flesh be silent at the presence of the Lord; for He is risen up out of His holy habitation.' 'I will move all nations; and the Desired of all nations shall come; and I will fill this House with glory, saith the Lord of Hosts. The silver is Mine and the gold is Mine.'

Mary, call to mind those many times when thou didst adore Jesus in the Blessed Sacrament, at the words of Consecration. As John, Virgin-Prophet of the Kingdom, stood before thee at the Altar lifting up the Sacred Host, thou with the intenseness and perfection of love didst adore Jesus in the brightness of His Coming.

Dear Mother, help me now to adore Jesus on this Altar; help me also to make use of the graces that are flowing to me now from His Sacred Heart in the Blessed Sacrament.

'He brought me again to the Gate of the House, and behold waters were flowing out from under the threshold of the House toward the East: for the front of the House looked toward the East: but the waters came down to the right side of the Temple, to the South part of the Altar.' 'It was a torrent which I could not pass over; for the waters were risen so as to make a deep torrent which could not be passed over.' 'Every living creature that creepeth, whithersoever the torrent shall come, shall live.' 'All things shall live to which the torrent shall come.'

St Joseph, who once didst carry Jesus about in the world, rejoice with our Lady.

Ye holy Apostles of the Lamb, rejoice with our

Lady, because of all the Masses she heard whilst she was waiting for her Love.

The COMMEMORATION OF THE DEAD

Nowhere, dear Mother, is thy love more felt and known than in the dim twilight of Purgatory and amidst the suffering of the Holy Souls. Consolation and refreshment are ever flowing from thy sinless hands, as thou sittest by the side of Jesus, to those Brides of thy Son who wait in longing pain and joy for the day of their deliverance. Thou art very gracious and very beautiful, as thou helpest the Holy Souls.

[*Here mention to our Lady the souls for which you especially wish her to pray.*]

At the NOBIS QUOQUE

We are sinful, dear Mother, but thou art sinless. With God there is a full redemption; and by the power of the Precious Blood of Jesus He guarded thee from all sin. Pray for us, that even to us may be granted a place amongst the Saints in light. I love thee in the glory of thy Assumption. 'Who is she that goeth up by the desert, as a Pillar of smoke of aromatical Spices of Myrrh and Frankincense, and of all Powders of the perfumer?' It is Mary, whose sweetness filleth the whole Church of God. 'Who is this that cometh up from the desert, flowing with delights, leaning on her Beloved?' It is Mary, the Sister and Spouse of Jesus, to whom He says: 'Arise, My love, My beautiful one, and come.' 'One is My dove, My perfect one is but one.' 'Thou art all fair, O My love, and there is not a spot in thee.' 'Thy lips, My spouse, are as

a dropping Honeycomb; Honey and Milk are under thy tongue; and the smell of thy garments is as the smell of Frankincense. My sister, My spouse, is a Garden enclosed, a Garden shut up, and a Fountain sealed. Thy plants are a Paradise of Pomegranates, with the fruits of the Orchard.'

Stately as the white Lilies on the Mountains of Bether, and sweet as the Rose-beds of Saron, as the Lilies of the valley of Sorec, wast thou, O star-crowned Mary, on the day of thine Assumption.

Ye holy Angels, who welcomed Mary on that day, rejoice greatly with her now in the presence of the King.

At the Pater Noster

Eternal Father, Thou hast a great joy in Mary, Thine elect Daughter, as she dwells before Thee in the Heavenly Paradise. Thine Eternal Son has a great joy in her as His Virgin-Mother, and Thine Eternal Spirit rejoices over her as His Virgin-Bride. The voice of prayer is always sweet in Thine Ears, but I cannot tell what it must have been when our Blessed Lady said the Divine Prayer of Thy Son. I love to think of our beautiful Mother saying, Our Father, &c.

At the Agnus Dei

With all my heart, dear Jesus, I thank Thee for the way in which Thou didst redeem Mary. I thank Thee also for the joy that Thou didst give to her when she said: 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.' I call to mind all Thy

Passion and the darkness of Thy Death; and I love Thee because Thou didst deliver Thyself for me on the Cross. O Lamb of God, have mercy upon me. I call to mind, also, the Seven Dolours of Thy Virgin-Mother; and I love and venerate her in her purple raiment. Dear Lord, Thy sun-clothed Mother is never more beautiful and more glorious, never more queenly, never sweeter, never more full of grace, than in those Sorrows, wider and deeper than the sea. 'The Lord will yet comfort Sion; and He will yet choose Jerusalem.'

Mary, bring me always to the Lamb of God, Who alone can take away my sins.

Ye beautiful Virgin-Martyrs, rejoice with our Blessed Lady in Heaven and before this Altar.

St Catharine of Alexandria, St Agnes, St Cecilia, St Lucy, St Agatha, bless and praise God for the glory of our sinless Mother.

At the Communion

O most loving Jesus, Thou givest Thyself to Thy people in Holy Communion. I am overwhelmed with wonder at Thy great love. As Thou didst come to Mary by the hands of John so by the hands of Thy Priests, for two thousand years, Thou hast come to all who seek for Thee at Thy Altar. Now, Incarnate Word, Thou art coming to me. Thou comest to me in the very same Body which Mary held in her arms in Bethlehem and on Calvary. Most loving Jesus, come to me, and stay with me for ever, that I may be for ever with Thee.

Mary, dear Mother, help me to receive Jesus thy Son. I love to think of thee receiving Com

munion from the hands of John. Then Jesus came to thee and dwelt with thee, and thy heart was on fire with love. Thus He comes to us with our dark cold hearts. O Mother Mary, listen to us; and hear us in our loneliness and sorrow and desolation; and pray to the Holy Ghost, thy Divine Spouse, to make our hearts bright with the pure strong flame of love. Dear Mother, by all the times thou didst receive Jesus in Holy Communion, help us now.

'By the torrent, on the banks thereof on both sides, shall grow all Trees that bear fruit; their leaf shall not fall off, and their fruit shall not fail: every month shall they bring forth first-fruits, because the waters thereof shall flow out of the Sanctuary: and the fruits thereof shall be for Food, and the leaves thereof for Medicine.'

Melchisedech, Virgin-King of Salem, unite with our Lady in thanking God for the Bread and Wine of the New Creation.

St John the Evangelist, Disciple whom Jesus loved, remember the Masses thou didst say before Mary at Ephesus, and unite with our Lady in thanking God for the Food that He ever gives to His people at the Altar.

At the Collects

'Behold a Man, the Orient is His name, and under Him shall He spring up, and shall build a Temple to the Lord.' 'They that are far off shall come, and shall build in the Temple of the Lord; and shall know that the Lord of hosts sent Me to you.' 'Thus saith the Lord of hosts, Behold, I will save My people from the land of the East and from the land of the going down of the

sun. And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be My people, and I will be their God in truth and in justice.' 'What is His good thing, and what is His beautiful thing, but the Corn of the Elect, and the Wine that maketh Virgins?' 'Thus saith the Lord of hosts, I am returned to Sion, and I will dwell in the midst of Jerusalem; and Jerusalem shall be called the City of Truth, and the mountain of the Lord of hosts shall be called the sanctified Mountain.' 'Great shall be the glory of this last House, more than of the first, saith the Lord of Hosts; and in this place I will give peace, saith the Lord of hosts.'

Ye holy Prophets, rejoice with our Lady, and love the Messias for Whom ye waited, the Expectation of the nations, the Desire of the everlasting Hills, Who was sent and Who came.

Ye four and twenty Ancients before the Throne, praise God for the glory of Mary.

Ye four Living Creatures before the Throne, praise God for the beauty of Mary.

At the Last Gospel

'Come from Libanus, My Spouse, come from Libanus, come; thou shalt be crowned from the top of Amana, from the top of Sanir and Hermon, from the dens of the lions, from the mountains of the leopards. Thou hast wounded My Heart, My Sister, My Spouse; thou hast wounded My Heart with one of thine eyes, with one hair of thy neck.' This is the Voice of Jesus thrilling in the sinless heart of Mary. The King calleth for the Queen of the bright world of His Elect. 'She was exceedingly fair, and her in-

credible beauty made her appear sweet and lovely in the eyes of all.' 'The King loved her more than all the women, and she had favour and kindness before Him above all the women, and He set the royal crown on her head, and made her Queen.' There was 'a King Who made a marriage for His Son.' 'And He commanded a magnificent feast to be prepared for all the Princes and for His servants for the marriage and wedding of Esther,' that is, Mary. Sweetly Mary slept amongst the lilies in her garden-tomb, whilst her Love was waiting. Her soul was with her Love. 'On the third day she laid aside the garments she wore, and put on her glorious apparel.' 'And glittering in royal robes' 'she passed through all the Doors in order, and stood before the King, where He sat upon His royal Throne, clothed with His royal robes, and gleaming with gold and precious stones.' 'And the King arose to meet her, and bowed to her, and sat down upon His Throne: and a throne was set for the King's Mother, and she sat on His right Hand.' 'Come from Libanus, My Spouse, come from Libanus, come: thou shalt be crowned.' 'Arise, make haste, My love, My dove, My beautiful one, and come. For Winter is now past, and the Rain is over and gone.' 'Come near, then, and touch the Sceptre.' 'And, as she held her peace, He took the golden Sceptre, and laid it upon her neck, and kissed her.'

Now, and to all eternity, Mary, the Queen of Heaven, the first-fruits of the redemption of Jesus, ever-virgin, sinless, undefiled, lieth in her love and sweetness and majesty and gracious-

ness, crowned upon the Sacred Heart. With her one day will be all the Redeemed Church, espoused as a chaste Virgin to Christ. The Bride, purchased with blood, is for ever with her Love. The left Hand of the King is under her head, and His right Hand embraces her. The Bridegroom, decked with a crown, reigneth on the eternal Throne; and the Bride, adorned with her jewels, lieth at rest on the Heart of God.

XXVIII

METHOD OF HEARING MASS FOR THE FAITHFUL DEPARTED

IN HONOUR OF ST JOSEPH, PATRON FOR A HAPPY DEATH

Make your Intention

O God of mercy, I present myself before Thee to offer Thee the Blood of the Lamb without spot for the suffering souls of the faithful departed, who seek after the happiness of seeing and possessing Thee, the Infinite Good. Open to them, I beseech Thee, the gates of Heaven; and in consideration of the infinite satisfaction of Thy Divine Son, hear the prayers which I, through the intercession of St Joseph, offer Thee for them.

INTROIT

O Lord, Thou hast said, 'I will give thee peace, for thou hast found grace before Me': deliver then, O Lord, the souls of Thy departed children; give them eternal rest.

At the KYRIE

Have mercy, O Lord, upon those who love Thee. O Jesus, be merciful to those souls that languish to be united to Thee. O Holy Ghost, the Comforter, console those suffering souls, Thy afflicted spouses.

At the COLLECTS

O God, Who through Thine infinite mercy art always disposed to pardon those who call upon Thee, forget not the soul of Thy servant, N. St Joseph, you whom he so often invoked, unite your prayers to mine; our merciful Saviour will not refuse to listen to your petition.

At the EPISTLE

O my God, Thou hast said, 'Ask and you shall receive, seek and you shall find': prostrate before Thee, I conjure Thee to pardon Thy servant, N. The hope of being heard encourages, and consoles me in my loss. Oh, how sweet is it to believe and hope in the Lord! Dear Jesus, I believe; help Thou my unbelief. St Joseph, obtain for me this grace, as also the remission of the pains the souls of the departed suffer in the expiating flames of Purgatory.

At the GRADUAL

Though I walk in the shadow of death I will fear nothing, for Thou, O Lord, art with me. As the hart panteth after the fountains of living water, so doth my soul thirst after Thee, O Jesus, our Redeemer! Such are the cries of those suffering souls whom Thy justice detaineth in a state of punishment: have pity on them, and listen to our prayers on their behalf. St Joseph, pray for them.

At the GOSPEL

Grant, O Lord, that these suffering souls may hear from Thy mouth those consoling words

Thou didst address to the good thief, when dying on the Cross, 'This day thou shalt be with Me in Paradise.' They must be purified before they can enjoy the blissful vision of Thy glory; but Thy mercies are greater than our iniquities, and we cry out to Thee with the royal prophet, 'Our lot is in Thy hands, hasten our deliverance; not according to our sins, but according to the multitude of Thy infinite mercies.'

At the Offertory

O my God, I offer Thee, by the hands of the priest, this bread and wine, which are about to be consecrated into the Body and Blood of Jesus Christ, Thy Son; and I also offer Thee my soul and my whole being, that I may be changed from what I am into what I ought to be. Grant also, that Thy Blessed Mother and St Michael may descend into those shades of darkness where the souls of the just yet linger, whilst purified from their earthly stains, and introduce them into the realms of eternal light, promised to Abraham and his children.

At the Preface

It is just and reasonable to give Thee thanks at all times and in all places, Father Almighty, Eternal God, through Jesus Christ our Lord, through Whom we hope for a happy resurrection; for to those who are faithful to Thee, O Lord, to die is to lose this present life to pass into a better. Therefore, with all the heavenly choir, and with all the faithful on earth, we sing

this canticle to Thy glory, saying without ceasing, Holy, holy, holy, is the God of Hosts! Heaven and earth are full of Thy glory! O holy St Joseph, foster-father of our Lord, intercede for those souls who languish to unite their voices to those in the Heavenly Jerusalem.

During the Canon

O Jesus, our Sovereign Pastor and Shepherd of our souls, govern and sanctify Thy Church; establish the kingdom of grace in all hearts; let the Gospel of Jesus Christ, both in belief and practice, prevail throughout the universe. O God, Thou art the tender Father of all, cast a look of compassion on those souls who love Thee, and whose greatest grief is that of being separated from Thee. In the name of their good angels, in the name of the Blessed Virgin and St Joseph, have mercy on them; in the name and through the merits of Jesus, Thy Divine Son; in the name of that Precious Blood which was shed for them on the altar of the Cross; show Thy mercy to the faithful departed, and admit them to the clear vision of Thy glory.

At the Elevation of the Host

Hail, Most Sacred Body, which was offered on the Cross for us to appease Thy offended Father for our sins! I adore Thee; I praise, glorify, and thank Thee, O Jesus, for all Thy benefits; have mercy on me, a wretched sinner, and bring to Thy heavenly kingdom the souls of all the faithful, living and dead.

At the ELEVATION OF THE CHALICE

Hail, Most Precious Blood, which for us sinners streamed from Thy sacred side! By this Most Precious Blood, I beseech Thee, dearest Jesus, to wash me from all my sins, and bring refreshment to the souls of the faithful departed. Eternal rest give to them, O Lord, and let perpetual light shine upon them.

After the ELEVATION

I adore Thee, O Jesus, Who, with Thy arms extended on the Cross, desirest to embrace us. Thy sacred lips once pronounced this cheering invitation: 'Come to Me, all you that labour and are heavy burthened, and I will refresh you.' O fasten me to Thee by the bonds of love. Let it be my chief, my only delight to seek and to know Thee, my crucified Saviour. Eternal Father, behold Thy Beloved Son, in Whom Thou art well pleased; look upon Thy Divine Son, and turn away Thy face from my sins, for which Jesus our Redeemer humbled Himself, being made obedient unto death, even the death of the Cross.

With the humble publican, O Lord, I strike my breast with sincere contrition for those sins which brought Thy Son to suffer the ignominious death of the Cross. Be merciful to me a sinner. Behold the Blood of Thy Son cries to Thee from the Cross, not for vengeance, but for pardon; grant that His Passion and Death may obtain for me the remission of all my sins, and the relief of the suffering souls in Purgatory.

At the PATER NOSTER

Recite devoutly with the Priest the prayer which our Lord Himself has taught us

At the AGNUS DEI

How great was that love, O Jesus, which led Thee to offer Thyself in sacrifice for the expiation of our sins! O Lamb of God, have mercy on the suffering souls of the faithful departed, and open to them the gates of Heaven.

At the COMMUNION

O Jesus, Son of the Living God, I adore Thee with a lively faith, a firm hope, and an ardent charity. I offer Thee my whole heart, and with all the powers of my soul I love Thee. Vouchsafe, sweet Jesus, to communicate Thyself spiritually to me, and replenish me with Thy heavenly gifts. I desire to have part therein, that I may merit, as far as in me lies, the everlasting society of the elect in Heaven, for those souls who are detained in the purifying fires of Purgatory.

After the COMMUNION

O my God, grant that the remembrance of Thy justice may produce a salutary effect in my tepid and languishing soul, and that the fear of Thy judgments may urge me to do violence to myself for love of Thee.

St Joseph, my powerful protector, my prayers are so feeble, so unworthy to be heard by the Eternal Father, vouchsafe, then, to present them to Jesus, and obtain for me a happy death, that

I may resign my soul into thy keeping, in the perfect love of God, and thereby merit eternally to possess Him Who is our sovereign good.

At the LAST GOSPEL

Eternal Word, by Whom all things were made, Thou Who didst create us, and wast crucified for our salvation, oh! that, like the saints in Heaven, we Thy children on earth might never cease from praising Thee.

After MASS

Receive, O Lord, this sacrifice; pardon all my distractions, and grant that it may tend to the salvation of my own soul, to the good of others, and the repose of the souls of the faithful departed. Amen.

XXIX

A DEVOUT METHOD OF HEARING MASS BEFORE COMMUNION

From the BEGINNING OF MASS *to the* GLORIA IN EXCELSIS

To hear Mass with fruit, and to obtain from that adorable sacrifice abundant treasures of grace, there is no method more efficacious than to unite ourselves with Jesus Christ, who is at once our Priest, Mediator, and Victim. Separated from him we are nothing, but, even in the eyes of God himself, we are truly great, by and with his beloved Son. United thus with Jesus Christ, covered, as it were, with his merits, present yourself before the throne of mercy, saying:

Divine Jesus, Mediator of the New Testament, who didst ascend *into heaven, to appear in the presence of God for us* (Heb. ix. 24), yet daily descendest on our altars to renew that sacrifice by which we were all redeemed, mercifully penetrate my heart with a just sense of the happiness and the advantage of assisting at a sacrifice by which I can abundantly satisfy the justice of God, honour his divine majesty, acknowledge his infinite mercies, and obtain the graces necessary for serving him on earth and enjoying him in heaven. Permit me, O divine Jesus, to ascend this new Calvary with

thee, that my whole soul may do homage to the greatness of thy majesty; that my heart, with all its affections, may acknowledge thy infinite love; that my memory may dwell on the admirable mysteries here renewed, and that the sacrifice of my whole being may accompany that which thou art about to offer. Alas! I am unworthy to join with thy minister in adoring thee. I can neither feel the extent of thy blessings, nor acknowledge them as I ardently desire to do; but, O Lord, be thou with me, that by thee, and with thee, I may worthily assist at these tremendous mysteries.

From the GLORIA IN EXCELSIS *to the* EPISTLE

At the Gloria in Excelsis you may devoutly join in the prayer of the Church; and at the Dominus Vobiscum and following prayers, imagine you behold Jesus Christ himself turning, as he did to Magdalen, with the consolatory assurance of your sins having been remitted.

O Saviour of my soul, how sweet is the hope that thou hast absolved me from my transgressions, that thy sacred blood has washed them away, and that thou art about to seal my pardon by the most precious gift thou canst possibly bestow! O divine Lord, let this encouraging hope be realised; say to my soul that thou art her salvation. With the fervent penitent of the Gospel, I cast myself at thy sacred feet; let me hear, with her, from thy own adorable lips, the consolatory sentence of peace and mercy; let me experience with her, the conviction that thou hast accepted my repentance

and granted me pardon. Alas! I well know that I have neither her humility nor her contrition, her fervour nor her love, to offer; but, O my God, I venture to say that my hopes are established on still surer grounds than would be those virtues, were I happy enough to possess them. If many sins were pardoned her because she loved thee much, still greater crimes will be remitted to me because thou hast infinitely loved me, a wretched creature. O adorable Jesus, in thy love and mercy I firmly trust; deign, then, to do for me what is altogether above my strength and capacity: purify my soul, and prepare it for the reception of thy life-giving sacrament.

At the Epistle *and* Gospel

I believe, O my God, every article proposed by the holy Catholic Church to my belief, and, through thy grace, I am disposed to die rather than relinquish the precious gift of faith which elevates me to the adoption of the sons of God, and makes me heir and joint-heir with Jesus Christ. (Rom. viii. 15-17.) I believe; O divine Lord, penetrate my heart and soul with the entire import of these short but comprehensive words, and let them produce one of those prodigies of grace and conversion which so often followed from similar confessions. I believe all thou hast revealed, without exception or reserve; for *thou hast the words of eternal life,* and thou art likewise *the way* and *the truth.* (St John xix. 6.) On thy unerring word I also most firmly believe, that thou art really

present in the august sacrament of which I am about to participate. O what miracles are contained in this sacred and ever adorable mystery! Incomprehensible as they are, I believe them all; I adore thy omnipotence, which is a sufficient pledge of their possibility, and thy boundless love proves to me, in an endearing manner, that they are real. Were my faith as animated as I hope it is sincere, my heart would be inflamed at the near approach of its heavenly guest, and every movement of my body and soul would be a transport of gratitude and ardent love. Come, then, O Lord; thou art the God in whom I firmly believe. Come, for thou art the support and term of my hope, and thou art, by excellence, the adorable object of my most fervent love. Come, enliven and increase in my soul the divine virtues infused therein on my admission into the bosom of thy Church. Come, and purify my baptismal robe, that I may present myself before thee with a nuptial garment, and may not deserve to be excluded from the marriage feast.

At the OFFERTORY

While the minister of God disposes the bread and wine for the sacrifice, dispose your heart for participating in its abundant fruits.

Receive, O Lord, this spotless host, which thy minister offers thee in the name of thy Church. Receive, eternal Majesty, this oblation of bread and wine, which will soon become the body and blood of Jesus Christ, who, to render thee, in the name of weak mortals, the adoration thou meritest, vouchsafed to clothe himself with

our miseries, to become susceptible of death, and to immolate himself daily on our altars as the precious victim of our salvation. O omnipotent Lord, behold me at thy feet loaded with miseries, and charged with innumerable debts, which would overwhelm me were I not provided by thyself with a treasure of infinite value to acknowledge thy mercies, to satisfy thy justice, and to obtain for myself and others the graces thou desirest to bestow. Animated with the most lively confidence in the merit of my Redeemer, I offer thee once more his sufferings and death, and I make this offering for the great ends for which he instituted this adorable mystery. I offer thee this sacred Victim to adore thee as my God, to testify my love for thee, my sovereign Benefactor, to thank thee for the blessings thou hast bestowed on all mankind, to implore thy mercy on behalf of all those in the dreadful state of mortal sin, and to obtain the deliverance of the suffering souls in purgatory. To this offering I unite an unreserved oblation of my whole being, and I desire to do so with the most generous and ardent love. I conjure thee, O my God, by the perfect oblation of my divine Saviour on the altar of the cross, to pardon my past ingratitude, and to grant me the inestimable grace of preservation from all mortal sin. But, O my sovereign Benefactor, how shall I thank thee for the precious gift of thy body and blood, which thus enables me to satisfy my obligation? This gift, which the homage of angels and men would be insufficient to acknowledge, can only be repaid by itself. I then offer thee my

Redeemer himself, as a sacrifice of praise, and *pay my vows to thee* (Ps. cxv. 18), in union with him in whom, from all eternity, thou wert well pleased.

At the PREFACE

During this prayer, which serves as preliminary to the CANON *or main action of the sacrifice, endeavour to animate your devotion, and prepare, with great fervour, to adore your Redeemer when he shall have descended on the altar.*

Permit not, O Lord, that my mind should wander from the consideration of the adorable mysteries now celebrating on this altar. Enlighten my understanding, inflame and animate every affection of my heart, that I may be attentive to these miracles of mercy and love. O give me to understand *the breadth and length, and height, and depth* (Ephes. iii. 18) of that love which will soon veil thy glories under the humiliating forms of bread and wine. O that my heart were penetrated with ardent love, that I might be enabled to acknowledge less unworthily thy infinite greatness and boundless mercies. Prostrate in spirit before that throne of glory where the cherubim and seraphim, with all the heavenly host, adore thy awful majesty, I conjure thee to receive my homage in union with the transports of admiration and love with which they incessantly proclaim that thou art holy, holy, holy, and that *the Lamb which was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction,* for ever and ever. Amen. Apoc. v. 12.

From the CANON *to the* ELEVATION

Ah! my God, why do I not sigh for thy coming on this altar with as much ardour as did the ancient patriarchs and prophets—with as much pure desire as thy blessed Mother, the first and most perfect adorer of thy sacred humanity? I offer thee my heart, soul, mind, strength, desires, and affections, in union with the admirable dispositions of thy saints; but particularly in union with the love and devotion of that incomparable Virgin, in whose pure soul, prepared by thy divine Spirit, and adorned with the treasures of thy grace, thou didst delight to dwell. I offer thee, to atone for my coldness and tepidity, her immaculate heart, with all the love with which it ever was, and for all eternity will be, animated. I offer thee her heavenly contemplations, her purity, profound humility, and sufferings at the foot of the cross; beseeching thee, through her intercession, to pardon the iniquities of her unworthy servant.

And thou, O most sacred Virgin, obtain for me a share in the holy dispositions that adorned thy soul from the moment of thy Immaculate Conception; since I am also destined for the residence and sanctuary of a God. O assured refuge of sinners, I address thee with the most lively confidence, beseeching thee to obtain that I may be worthily replenished with him who was born of thee—with him who is *the desire and expectation of all nations.*

At the CONSECRATION

The moments which immediately precede the descent of our divine Lord on our altars, and

the entrance of the same God into our hearts, are certainly those in which our souls should be penetrated with the most lively sentiments of humility, adoration, love, and gratitude.

Therefore, while all heaven attends in admiration and reverential awe to the adorable mysteries now celebrating on earth, do you profoundly humble yourself before God, and with lively faith, animated hope, and ardent love, lay all your miseries and sins on the altar, that being washed away by the tide of that precious blood which will soon flow thereon, they may be no obstacle to the grace of a worthy Communion.

O Jesus, *brightness of eternal light, unspotted mirror of God's majesty* (Wisd. vii. 26), my sovereign life, and only good, thou art he whom I have so long, so ardently desired, he whom I acknowledge for *my Lord and my God,* and who alone art worthy of the homage and adoration of men and angels. O Monarch of heaven and earth; mighty in word and work. (Luke xxiv. 19.) *Verily thou art a hidden God, the God of Israel, the Saviour* (Isa. xlv. 15); but the shades which conceal thy majesty are those of the tenderest love.

O divine Jesus, thou art now glorified by the homages of numberless angels who invisibly assist at these sacred mysteries. O how should their adorations and love confound and humble me, since it is not for them, but for me, that thou art hidden and humbled on the altar! O holy angels, blessed spirits, love and adore the Almighty for me, and redouble your ardours to supply for my insufficiency.

From the ELEVATION *to the* PATER NOSTER

Now that your Saviour himself is present on the altar, endeavour to profit of so favourable an opportunity for exposing all your wants and miseries to him, who desires nothing more ardently than to remedy them.

O adorable Jesus, the happy moment is fast approaching, when that sacred body which was immolated on the cross will abide in my heart, and that precious blood, which was shed with so much anguish for my ransom, will be really and truly applied as a sovereign remedy to my soul. My God, is it possible that thou, whom the heavens cannot contain, will confine thy greatness within the limits of my heart; that thou, before whom the angels themselves are not pure, will unite thyself to a soul like mine, disfigured and defiled with innumerable crimes? O Lord, with the most sincere conviction of my wretchedness, I protest, with the centurion, that I am *not worthy thou shouldst enter under my roof.* (St. Matt. viii. 8.) Shall I then say with St Peter: *Depart from me, O Lord, for I am a sinful creature?* (St Luke v. 8.) Shall I depart from this sanctuary, which I am unworthy to enter, and relinquish that happiness for which my soul sighs, but which I shall never merit?

Ah! no, my divine Saviour, I will not leave thee; for to whom should I go but to thee? Hast thou not invited *all that labour and are heavy laden* (St Matt. ix. 28) to approach thee? Therefore, notwithstanding the miseries of my soul, I come, perfectly convinced that *if thou wilt thou canst make me clean.* (St Matt. viii.

2.) I am weak, but thou wilt be my sovereign strength; I am poor, but thou wilt adorn my soul with the riches of thy grace; thou wilt destroy my pride, by the force of thy profound humiliations in the centre of my soul; thou wilt warm my tepidity, by the fire which thou camest on earth to enkindle (St Luke xii. 49); thou wilt communicate to me thy divinity itself, that I may not live, but that thou mayest live in me. Come, then, O my God, *the desire of the everlasting hills* (Gen. ix. 26) the friend of sinners, the comfort of the afflicted, *the hope of all the ends of the earth.* (Ps. lxiv. 6.) Come into my house, and let salvation enter with thee (St Luke xix. 9); come, that my soul, united with thee, may magnify its Lord, and my spirit rejoice in God my Saviour. (*Ibid.* i. 46, 47.)

From the PATER NOSTER *to the* AGNUS DEI

At the Pater Noster, you should devoutly repeat that sacred prayer in which all others are contained, and rejoice in reflecting, that you are authorised by Christ himself to address the Almighty as your Father. Trusting, therefore, in the tenderness of his paternal heart, beg of him to nourish you this day with the true bread of his children.

O Father of my soul, who residest in the highest heavens, and yet attendest to the wants of thy children on earth, behold thy prodigal, but repentant child, who returns to thee, penetrated with regret for ever having sought to shake off that yoke, which thou thyself hast pronounced to be *sweet and light.* (St Matt. xi.

30.) Pardon me, O my divine Benefactor, for thou knowest the clay of which I am formed; thou rememberest that I am but dust. (Ps. c. 11, 14.) Forget my criminal abuse of thy mercies, for the sake of him in whose name I dare to address thee as my Father, my friend, and only happiness. O give me thy divine Spirit, that Spirit of love and adoption which will cause me to have recourse to thee in all my necessities. Give me a docile, obedient, and submissive heart, that thy supremely just and adorable will may be the rule of all my actions. But above all, O divine Lord, give me the bread of life—the food of immortality; give me thy divine Son; give me him in whom thou wert always well pleased (St Matt. iii. 17), that being instructed by *thy wisdom* and *thy word*, I may never deviate from the respect and love due from a child to the best and most indulgent of fathers.

From the AGNUS DEI *to the* COMMUNION

The interval between the AGNUS DEI *and the time for communicating, should be spent in fervent acts of confidence and love, to enliven your hope in him, who comes to take away your offences.*

Lamb of God, who takest away the sins of the world, let me not be excluded from a share in thy universal mercies. Cleanse and purify my soul; adorn it, I entreat thee, with those virtues which will render me less unworthy of participating in the food of angels.

O adorable Jesus, I am, it is true, wretched

and unworthy! but hast thou not denominated thyself the *Father of the poor?* and shall not that endearing title encourage me to recur to thee, as to my Father, and the best of friends? Yes, my God, I will go to thee, for thou well knowest that had I the heavens and the earth at my disposal, I would sacrifice all rather than forego the happiness I am now going to enjoy. *What have I in heaven, and beside thee what do I desire upon earth? Thou are the God of my heart, and the God that is my portion for ever.* Ps. lxxii. 25, 26.

O amiable Virgin, thou who art styled by excellence, *blessed among women,* show thyself now my tender mother and powerful advocate; obtain for me the grace to receive with faith, purity, fervour, and humility, the divine object of thy ardent love.

Blessed spirits, you who unceasingly attend, love, and adore the Almighty Being I am about to receive, intercede for me at this awful moment, and supply, by your ardent charity, for the tender devotion with which I would wish to receive my Redeemer under my roof.

At the CONFITEOR

Reflect for some moments, in the bitterness of your soul, on the offences which render you unworthy of receiving the God of all holiness. Humbly acknowledging, and sincerely detesting them, join in the CONFITEOR, *and endeavour, in the spirit of humility and repentance to cleanse your soul still more from every stain of sin or imperfection.*

O divine Redeemer of my soul, into thy Sacred Heart I cast all my offences; they are not more numerous than thy mercies, nor can they equal the tenderness of that love which invites me to receive thee.

O Jesus, veiled as thou art, I acknowledge thee for my Lord and my God; I adore thee with all the powers of my soul, and I fervently love thee with my whole heart.

From the COMMUNION *to the end of* MASS

After having become the living temple of the Divinity, you should remain for some moments prostrate, as it were, at the sacred feet of your divine Lord.... Penetrated with the profound adoration and respect which should result from the presence of the Almighty, produce occasional short acts of faith, hope, gratitude, and principally of love. This may be done in any terms your devotion may suggest, or else by the following prayer:—

O divine Lord, thou hast at length satisfied the earnest desires of my heart. I possess thee, I embrace thee; O make me entirely thine.

O Jesus, thou who constitutest the happiness of the blessed, is it possible that thou art at this moment present in my heart? Yes, I firmly believe that I possess thee, with all the treasure of thy merits.

O most sacred Virgin, who so long bore, and so fervently loved the God I now possess, praise and magnify his goodness. Offer him, for me, those joys which filled thy pure soul at the moment of his incarnation in thy sacred womb,

and assist me to make some return for his unbounded mercies. Remember, O divine Lord, that one visit from thee would suffice to sanctify the greatest sinner: permit not, then, that I should receive thee in vain: let not thy precious blood fall on my heart without producing therein the fruits of virtue thou hast so long expected. O take me out of life this moment, rather than permit me to relapse into sin.

Adorable Lord of heaven and earth, thou beholdest in my heart thy beloved Son; he is all mine; his abundant merits belong to me at this moment. I offer them to thee, O my God, and humility—and, above all, the grace never to offend thee by any mortal sin.

Prayer after Communion

I believe, dearest Jesus, that thou art united to my soul by thy Real Presence. Filled with consolation, I clasp thee to my breast, and return thee thanks for this thy infinite mercy. Why unite thyself to a soul so full of self-love, so cold towards thee, so averse to mortification and self-denial? Thou knowest how much I am attached to pleasure, comfort and honour, how ill I endure the slightest provocation, a harsh word, or the most trifling adversity. Why, then, my sweet Saviour, unite thyself to so vile and despicable a creature? Is it not sufficient for thee to visit my soul with thy divine lights, to lead me on in the paths of salvation? Why condescend to visit me in person? Dear Jesus, I have neither words nor feelings adequately to

express the extent of thy goodness. I clasp thee to my heart; I adore thee as my first treasure, my supreme lover, my first beginning, and my last end, my chief and only good. O that I could adore thee with those feelings with which the Blessed Virgin adored thee on earth, and with which she now adores thee in heaven! O that like her, I could die, consumed by transports of the most ardent love for thee!

Complete, my dear Saviour, the salutary designs which thou hast in paying me this visit. Thou hast given me light and strength to abandon the paths of perdition; grant me now light and grace to know, and steadily to advance in, the ways of salvation. Dear Jesus, deny me not the grace requisite for overcoming my passions, and remaining faithful to thee. Grant that I may renounce all earthly satisfactions, and place my delight in pleasing thee, my God, my treasure, and my all. By thy infinite goodness, and by thy infallible promise of never abandoning those who cast themselves into thine arms, to be directed by thee, I beseech thee, O Lord, to grant me this grace. Grant it to me, by the merits of thy most precious blood, of that saving and vivifying blood, so profusely shed for the salvation of all, and for the tender consolation of thy faithful servants.

Come to my aid, O Mary, my dearest Mother; interpose in my favour, and enable my unworthy petition to find, through thy intercession, a ready acceptance. Alas! have pity on thy poor child, and cease not to exert a mother's care in its behalf. Take me, O Mary, take me under

thy protection : thou shalt not always find me so unworthy as I have hitherto been. I will endeavour to copy thy virtues, especially thy humility and purity, which have ever been so dear to thee. Hail, august Mother of Jesus Christ! receive my humble homage of praise and thanks. Obtain for me innocence of heart and purity of mind, that so my thoughts and affections may be ever pure and chaste. By thy most powerful intercession, obtain for me the grace to reap solid and lasting advantages from the holy Sacrament, of which I have just participated; to imitate faithfully thy virtues, and to steadily follow thy example during my life, so that in heaven I may be associated with thee in eternally praising the unspeakable and infinite goodness of thy Son. Thou, who wast never defiled by sin, preserve me in future from its cursed contagion; inflame my heart with divine love, that I may ever adhere to my Jesus, and be never separated from him eternally. Amen.

Do not forget to pray for the Church, for our holy Father the Pope, for our Bishop, and for all the pastors and clergy, that the Lord may give them the true spirit of their holy vocation. Pray for your parents, friends, benefactors, and enemies, for the sick, the afflicted, and those who are in their last agony. Pray earnestly and frequently for the conversion of poor sinners, for 'It is a holy thing, and pleasing to God our Saviour, who would have all men to be saved and come to the knowledge of the truth.' Pray for heretics and infidels; and especially pray for

the return of England to the Church of Christ. 'It is now fifty years,' said St Paul of the Cross, 'that I have prayed for the conversion of England—I cannot do otherwise, even if I wished; for as soon as I begin to pray, that poor kingdom comes before my mind, and I pray for the same intention every morning at Mass.'

Prayer of St Ignatius after Communion

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water flowing from the side of Christ, purify me.
Passion of Christ, comfort me.
O good Jesus, hear me.
Hide me within thy wounds;
Never permit me to be separated from thee.
From the malignant enemy defend me.
At the hour of my death call me,
And cause me to come to thee.

30.

A DEVOUT METHOD OF HEARING MASS AFTER COMMUNION

Having received from your divine Redeemer the most convincing proof of love which God could bestow on his creature, endeavour to testify the lively gratitude which should penetrate your soul. For this purpose, you could do nothing better, or more acceptable to God, than to assist anew at the adorable sacrifice; thus offering to the Almighty the only victim of thanksgiving proportioned to the benefit you have received.

O Divine Jesus, I possess thee now; thou thyself, omnipotent as thou art, canst give me nothing more estimable, more precious. O my God, how canst thou possibly endure thy present habitation, far more wretched than the stable in which thou wert born? How canst thou remain with a soul so ungrateful, so tepid, and, even at this moment, so little penetrated with a sense of thy divine presence? O God, *how hast thou multipled thy mercies* in favour of thy least-deserving creature! Should not the profusion of thy benefits terrify me, when I consider my poverty, misery, and inability to acknowledge or repay them? Yet, on the other hand, O divine Benefactor of my soul, when was I ever so rich as at present? Convinced, then, of my personal indigence, yet filled with gratitude for the dignity to which I am raised by the union I have contracted with my Redeemer, I

will again offer thee, O King of heaven and earth, a victim of thanksgiving proportioned to thy gifts; I will offer thee *a host of praise*, immolated not only on this altar, but in the midst of my heart.

And thou, O Jesus, *sweet and mild, and plenteous in mercy* (Ps. xxxv.), give ear to my earnest petition; let me be now so closely united to thee, that I may become one with thee; create within me that humble, meek, and fervent heart, which will make me pleasing and acceptable in thy sight; let thy divine presence fill my soul with consolation and peace, and let thy mercies be now upon me, *according to the hope I have placed in thee.*

At the Gloria in Excelsis

You may fervently repeat the Gloria in Excelsis, a prayer most acceptable to the Divinity, inviting both angels and men to give glory to God, not only on high, but also residing within your breast.

O God of my soul, worthy and adorable object of the praise and benediction of all creatures, permit me to *sing to thee a new canticle*, because in my favour *thou hast done wonderful things.* (Ps. xcvii. 1.) Permit me to bless thy adorable name, because thou are good, and *thy mercy endureth for ever.* In union with him who is *the splendour of thy glory, and the figure of thy substance* (Heb. i. 3), I praise thee, I bless thee, I adore thee, and rejoice in all that glory, that felicity, which is essential to thyself, and which the ingratitude of thy creatures can

never lessen. Why cannot I extol thy goodness with lips purified as were those of thy prophet? Why cannot I, O Jesus, residing in my heart, burn with the ardours which consumed the heavenly spirits who first sung the praises of thy hidden majesty? More ardent, though infinitely less favoured than I am, they proclaimed with joy the blessings thou wert come to scatter on earth. O that I had the hearts, the voices of men and angels to thank thee for those with which thy coming this day has enriched me. O King of peace, reign in my soul, and let thy dominion be absolute over all its powers, affections, desires, and movements. Let my perverse inclinations become submissive to the orders of thy amiable providence, that I may have no will but thine, no pursuit but that of pleasing thee, and no desire but that of enjoying thee eternally.

At the Gospel

Imagine you hear the voice of the eternal Father saying: This is my beloved Son, hear ye him. St Matt. xvii. 5. *Listen with docility to the maxims contained in the Gospel, but also to the words of eternal life, which Christ himself will speak to your heart. Not content with instructing you by his prophets and apostles, he has come this day in person to teach and enlighten you.*

O eternal Truth, how happy are those who listen to thy divine inspirations, who hide thy words in their hearts, that they may never sin against thee! Ps. cxviii. 11. *O that my*

ways may be henceforth *directed to keep thy justification!* (*Ibid.* 5.) O that I may this day learn from thy own lips, that true life consists in knowing and loving thee alone! Eternal Wisdom, proceeding out of the mouth of the Most High, my heart is at this moment thy throne and thy possession; teach me to practise the virtues of humility, charity, and obedience. But, alas! divine Jesus, I deserve not thy heavenly lessons, I am unworthy that thou shouldst speak to my soul; for I have often transgressed thy law, trampled on thy graces, and slighted thy inspirations. I have gone astray from thee like a sheep that was lost; but, O charitable Pastor, seek thy servant, because, amid all my wanderings, I have never forgotten thy commandments. (*Ibid.* 176.) I have never ceased to acknowledge thee for my God, my Redeemer, my heavenly guide. O, had I fled from sin with the horror it is calculated to inspire, had I valued as I ought the graces which were purchased for me by thy precious blood, how near should I be to thee at this moment; how pleasing would my soul be in thy sight; how dear would it be to thy merciful Heart! O my God, the hope and salvation of those who trust in thee, enlighten my darkness, *that I may know thy testimonies, for I have inclined my heart to keep them for ever. (Ibid.)*

At the Offertory

Call to mind the transports of gratitude which filled the souls of Zacheus on receiving into his house the salvation of Israel; persuaded that you are much more favoured than he was, endeavour

to imitate his spirit of sacrifice, and take care not to be outdone by a publican in gratitude and fervour.

O adorable Jesus, how insensible should I be to my own eternal and temporal welfare, did I refuse my heart to thee, for whom it was created, and who alone can satisfy its desires! Yet, my God, in offering thee all that I have, what do I present? A soul redeemed indeed by thy precious blood, but stained with such sins as should render it hateful in thy sight; an ungrateful heart, which thou hast repeatedly demanded, but which I have so long refused. O my God, canst thou accept now a gift which thy mercy alone could have caused thee to require? Yes, divine Jesus, thou wilt now accept my offering, for I present it to thee, not as *my* heart, but as *thy* sanctuary; not single, but incorporated with thee by as strict a union as a God can contract with his creature. O most merciful Lord, do thou crown all thy mercies, by bestowing on me that humble, contrite heart, which is the offering thou desirest most to receive from thy creatures. O divine Lord, assisted by that grace which I have this day abundantly received, I now make thee a free oblation of my whole being, which I am determined never more to reclaim.

At the PREFACE

Enter into the spirit of the Church, and in union with the minister of God, offer to the King of Heaven the hymns of praise which will extol his greatness and bless his mercies for all eternity.

O King of heaven and earth! thou art he whose greatness and whose majesty no created intelligence can ever comprehend, and whose amiable perfections no human heart can ever sufficiently love! how, then, shall I presume to appear before thee? How shall I pronounce that sacred name I am so unworthy to utter? Yet, my God, permit me, for the sake of the adorable Victim I have received, to offer thee my most fervent adoration, in union with the angels who surround this altar; or rather, in union with the acceptable adorations of my divine Redeemer, the Holy of Holies, the Lord of angels.

By thee, *O great High Priest, who hath penetrated the heavens* (Heb. iv. 14), I can join worthily in the praises which resound in the heavenly Jerusalem. Thou art come to me this day in the name of the Lord. Blessed for ever be that infinite mercy, which is come to pardon me; blessed be that love, which is come to inflame me; blessed be that liberality, which is come to enrich me. O Son of David! Son of the Most High God! may never-ending hosannas celebrate thy mercies heaped on me; and may I, through thy infinite goodness, one day join in the praise which will ascend before thy throne for all eternity.

At the Canon

At this solemn part of the Mass, let the consideration of the love which the Almighty has this day manifested towards you, animate you not only with gratitude towards your divine

Benefactor, but also with a lively interest in the temporal and eternal welfare of all your fellow-creatures. Pray fervently for all, whether friends or enemies, since Jesus Christ loves all, and did not refuse to lay down his life for them.

O Divine Jesus! the Redeemer of all mankind! who art come to save even those who were lost, whose adorable blood was shed for many to the remission of sins, deign to listen to the prayers I now offer, not for myself alone, but for the great family of mankind, whose Creator, Lord, and sovereign Master thou art. Permit me to offer my supplications for the peace and prosperity of that Holy, Catholic, and Apostolic Church, which was founded on thy unerring word, established by thy miracles, enriched by thy merits, and peopled by thy saints; of that Church, whose unworthy child I am, in whose bosom, through thy grace, I resolve to live and die; that Church, which has this day imparted to me her most precious treasure, in giving me the adorable body and blood of her heavenly Spouse.

O my God, bless, sanctify, and protect the Pope, thy representative on earth; have mercy on the bishops, priests, and all who labour in thy vineyard, animate them with zeal for the salvation of souls, who are the purchase of thy blood; give them prudence, perseverance, humility, and patience; inflame their hearts with that ardent zeal which consumed thy holy apostles. Render their lives as holy as the law they inculcate; make them all according to thy own divine Heart, and let their light so shine before men, that they, seeing their good works,

may glorify their Father who is in heaven. (St Matt. v. 16.) O my God, *I seek not that which is profitable to myself, but to many, that they may be saved* (I Cor. x. 33); therefore, I most earnestly conjure thee to show forth the riches of thy infinite mercy, by pardoning those who are in the dreadful state of mortal sin. Thou art the Lamb that *was slain, and hast* thou not *redeemed us to God in thy blood, out of every tribe, and tongue, and people, and nation, and hast made us to our God a kingdom?* (Apoc. v. 9, 10.) Let none, then, be excluded from that saving faith, which is the only sure road to thee; let all hear thy voice, O good Pastor of our souls, that all may follow thee; and let there be but one sheepfold and one shepherd. Permit me also, adorable Jesus, to implore thy mercy on all who, having received from thee the precious gift of faith, have suffered the light to become darkness in their hearts. O Lord, forgive them, for they know not what they do; convert them, and they shall be converted; teach them, before it be too late, that they are created to love and serve thee alone; and let that important truth be so deeply impressed on their hearts, that they may sincerely return to thy love and service.

At the Elevation

Implore at this awful moment that lively faith which will enable you to adore your Saviour with all the powers of your soul, not only on this altar, but in the centre of your breast. Choosing with Magdalen the better part, place yourself at the feet of your Redeemer, and disclose to him all the desires and necessities of your soul.

O Divine Lord! by what miracle of mercy do I again behold thee on this altar? Ah! my God, when wilt thou set bounds to that love which is so often abused? when wilt thou shield thy too-often slighted majesty from the insults it receives in this ineffable mystery? O, that I could repair them all in this moment by the sacrifice of ten thousand lives! O divine Jesus, how true it is that thy delight is to be with the children of men (Prov. viii. 31); for though thy eternal throne is surrounded by heavenly spirits, who adore thee as a God of infinite majesty, and who love thee as the source of infinite goodness itself, yet thou bowest the very heavens to come on this altar and even into the wretched mansion of my soul. I need not then ascend to heaven to find thee, O Lord; I need not even seek thee on this altar, for in this happy moment I enjoy thy sacramental presence. O divine Lord, what great things hast thou done in my soul! But, my God, what can be the reason that I am so little sensible of thy adorable presence? How is it possible that I conceal fire in my bosom, and yet do not burn? (Prov. vii. 27.) Why am I so slothful and so tepid, when I possess in my soul the principle of life? Alas! how little return of gratitude hast thou ever met in my heart; but, my God, what can resist thee? Hast thou not often triumphed over hearts equal even in malice to mine? Do, then, I conjure thee, that for which thou art come; transform me into thyself, and let me experience the effect of the petition thou didst deign to make on our behalf, viz., that we should be one with thee, as thou and thy heavenly Father art one. St John xvii. 21.

At the Second Memento

'It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins' (2 Mac. xii. 46); *therefore endeavour to accelerate the bliss of those who are destined to love and praise God for eternity, and who will abundantly repay, before the throne of the Most High, the charitable interest of their intercessors on earth.*

O Almighty God, *the resurrection and the life, he that believeth in thee, even though he were dead, shall certainly live*, and enjoy in thy kingdom the true liberty of the children of God. Look, then, I beseech thee, with compassion and mercy, on these suffering souls who have always believed and confessed thy name. O sovereign Lord! remember that they were *the work of thy own hands* (Job x. 3), created in thy power, redeemed in thy mercy, preserved in thy goodness, and formed to thy adorable image. Ah! why, then, hidest thou thy adorable face from those who have been dear to thy Sacred Heart, and who long to behold and enjoy thee, their sovereign Beatitude? Accept, O eternal God, in their favour, the adorable Victim, who now offers himself to thee on this altar, and whom I likewise possess in the centre of my soul. Apply to them also, O Lord, the indulgence which thy Church this day holds forth in thy name to worthy communicants, and let not my imperfect dispositions be an obstacle to the exercise of thy mercy on their behalf. In consideration of thy beloved Son, cease to remember

their iniquities, and take no further revenge of their sins. I particularly implore thy mercy, O Lord, for my parents, friends, and benefactors; for all those who are most abandoned; for those to whose sufferings I may have been accessary; for all who, during life, were most devoted to the adorable sacrament of thy love; and also for those who were the fervent clients of thy blessed Mother. O Almighty Lord! transport them into thy bosom, where they shall be replenished with the goods of thy house; confirm them in thy sight for ever, that they may joyfully sing a hymn to thee in Sion, and pay to thee a vow in Jerusalem. Ps. lxiv. 1.

At the Pater Noster

After repeating, with the priest, the Pater Noster, call to mind the indulgence which the prodigal son experienced from his father on his sincere return, and acknowledge, with gratitude, that the tenderness of his good parent has been infinitely surpassed, in your favour, by your heavenly Father.

Almighty Lord! how shall I presume to address thee as my Father, since by my abuse of thy mercies I have forfeited the title of thy child? O my God, I acknowledge that I have squandered thy graces, that I have been deaf to thy voice, and have abandoned thee, my only good. I have sinned against heaven and before thee, and were I treated as I deserve, I should be for ever excluded from that kingdom which I was created to enjoy. Yet, notwithstanding all, I will not

despair, for I possess in my soul the sweet pledge of my forgiveness. Thou canst not behold me without looking, at the same time, on the face of that dear Son, whose delight, while on earth, and whose food it was to do thy will. But, O my God, hast thou not already anticipated my conversion? Didst thou not see from afar, by facilitating to me the means of return to thy arms? Didst thou not clothe me, in the tribunal of thy mercy, with the robe of innocence? And this very day hast thou not fed me with the heavenly banquet which is only prepared for the children of thy kingdom? Why didst thou load me with mercies often denied to those whom thou hast always with thee, and who have never disobeyed thee in anything? Ah! it is because I was lost, and thou hast found me; because I was dead, and by thy all-reviving grace I am now re-animated. O complete thy mercies, infinite goodness; *restore unto me the joy of thy salvation* (Ps. i. 14), restore unto me that peace and happiness I once enjoyed in thy service. I am not worthy to be called thy child, but I entreat thee once more, in the name of thy beloved Son, to receive me among the last of those who are happy enough to love and serve thee.

At the Domine non sum Dignus

You should have been sincerely persuaded, with the centurion, that you were unworthy to receive under your roof the Lord of glory; but since, overlooking your misery, he has not disdained to visit you in person, beseech of him,

who is meek and humble of heart, to destroy every vice in your soul, particularly that pride which is the beginning of all sin. Eccles. x. 15.

Divine Jesus! I was not worthy to receive thee: I am unworthy to possess thee, and I acknowledge myself infinitely undeserving of thy stay in my sinful heart. O may the love and humility of this thy minister, and of all those happy souls who are at this moment about to receive thee in any part of the world, supply for the little preparation thou hast found in my heart; and may their thanksgiving and lively gratitude offer thee such homage as thou canst never expect to receive from me. My God, since thou hast condescended to enter under my roof, since thou hast come in person to heal my soul, when one word would have sufficed, leave me not without effecting the cure for which thou art come; depart not, until thou hast planted on the ruins of my pride and vanity the divine virtues of humility and meekness, so strongly inculcated by the divine example. Teach me, I beseech thee, to walk in thy footsteps; make choice of my heart to model it after thine, and to adorn it with the solid virtues of charity, patience, compassion for the poor and afflicted, a lively horror of sin, and all that offends thy divine majesty.

At the Blessing *and* Last Gospel

At the priest's blessing, most fervently implore the parting benediction of your divine Guest, that it may remain as a memorial and a preservative of the graces you have this day received.

My God, thou shalt never leave me until thou bless me, until thou givest me that efficacious benediction which will be the safeguard of thy graces. That the world may know I sincerely love thee, and have had the happiness of receiving thee, I will follow thee, and serve thee faithfully to the last moment of my life. But yet, my God, with what diffidence should I make these promises! How often have I promised to be faithful to thy law, and yet, on occasion, how repeatedly have I transgressed! Thou hast given me thy precious body and blood, yet I have ungratefully refused thee the most trifling sacrifices. Thus have I hitherto acted, and what I once did, I may and certainly shall do again, if not supported by thy powerful grace. Yet, notwithstanding my experience of past weakness, I do again promise to keep thy commandments, to love thee and serve thee with all my heart and soul. Remain with me, O divine Lord, by the influence of thy all-powerful grace; take my whole being, and reign over me so absolutely, that I may never acknowledge any king or master but thee. May I rather die than forget thy infinite goodness and unspeakable mercies. May these same mercies give thee glory, and may they follow me all the days of my life. (Ps. cvi. 8; xx. 6.) In the strength of the heavenly nourishment I have received, may I walk steadily in the paths of virtue, until I come to that happy region where I shall eternally sing: *Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God, for ever and ever. Amen.* Apoc. v. 12.

Supplemental Methods.

31.

Say The Rosary complete, 15 decades.

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